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The Litany And the Life

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A Series of Studies in the Litany
designed more especially for
use during the Season of Lent

BY

The Rev. John Newton McCormick, B. A., D. D.,
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TO

CHARLES GORE, M.A., D.D.,

LORD BISHOP OF WORCESTER.

AS A TRIBUTE

TO HIS INTEREST IN THE AMERICAN CHURCH AND ESPECIALLY IN THE BROTHERHOOD OF ST. ANDREW.

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THE LITANY AND THE LIFE

PREFACE.

In preparing this volume for popular use, it has not seemed necessary to encumber the pages with references and footnotes. The various liturgical and historical works on the Litany have been consulted and are frequently quoted. Among those most frequently used are Palmer's *Antiquities of the English Ritual,* Bingham's *Antiquities of the Christian Church,* Blunt's *Annotated Book of Common Prayer,* Maskell, Neale and Littledale on the *Primitive Liturgies,* Hooker's *Ecclesiastical Polity,* Procter, Barry, Wheatly, and Pullan on the Prayer Book, Karslake's *Litany of the English Church,* Hardman's *Stories and Teachings on the Litany,* and McGarvey's *Liturgiae Americanae.* The frequent quotations

from Dean Comber's *Companion to the Temple,* will, the author ventures to think, be found acceptable by Churchmen of our generation, and may help to make them better acquainted with that valuable work.

Where the book is used during Lent, it will be noticed that the division into thirty-eight parts instead of forty provides for daily use with the omission of Good Friday and Easter Even—days on which any prearranged course of reading or instruction of this sort seems superfluous. It will also be noticed that many of the poetical quotations are from the *Hymnal,* so that the several hymns thus quoted may be read or sung in connection with the appropriate section.

While the text followed is that of the American Prayer Book, and the point of view is that of an American Churchman, the readings of the English Book are mentioned whenever the difference is important, and the book may easily be adapted for use by English Churchmen.

I.

"The Litany is the most admirable part of the Prayer Book. It gathers together the finest utterances of mediæval devotion, and the English in which they are expressed lingers in the ear and heart."—*The Rev. Leighton Pullan.*

If one were for the first time to read the Litany, or for the first time to hear it said or sung in the public Services of the Church, the general impression made upon him would almost certainly be the impression of a form of Common Prayer. Contained in a Book of Prayer, addressed to Almighty God, expressed in the language of worship and petition, there could be no doubt as to its essential meaning and significance. At once he would feel himself in the atmosphere of prayer, breathing the Christian's vital breath. He would see that those who use the Litany are a people who believe in God, and who therefore believe that

prayer is worth while. He would realize also that the kind of prayer to which the Litany belongs is not subjective spiritual exercise, devotional soliloquy or meditation, but rather dialogue, or communion, implying an intelligent Being to whom it is addressed, and who is ready and able to hear and to answer. As a form of prayer, it would recall to his mind the prayers of the Jewish Church, the Liturgies of the early Christian Church, and the form of all forms, the Lord's Prayer.

The Litany thus speaks for itself as a form of prayer suitable for use in the public worship of the Christian Church. It is evidently not only a supplication, but a general supplication. It belongs in its essence and scope not to a manual of private devotions, but to a Book of Common Prayer. Before a word is spoken, the Minister takes his place among the congregation; at once, the plural pronouns are used; at once, the responses commence. No part of the Common Prayer is so clearly communal, so manifestly the people's part, as is the Litany. It speaks eloquently for the fellowship of believers, the solidar-

ity of the Church, the communion of saints. Whenever we use it,

> "Before our Father's throne
> We pour united prayers;
> Our fears, our hopes, our aims are one;
> Our comforts and our cares."

Indeed, while Litanies have often been composed for the use of individuals, or of certain special classes of individuals, the Litany of the Book of Common Prayer is distinctly a general supplication, based and built upon the idea of the sociality of religion—the Fatherhood of God and the brotherhood of man; the common lot of all citizens of the Christian Commonwealth. The Litany is as broad as the life. It is not, indeed, a form of worship which we share "with angels and archangels and with all the company of heaven." It bears the stains of our mortal lot, and speaks the lowly language of earth. But we do share its intercessions with all the sons of men. It vibrates with the touches of nature which make the whole world kin. It speaks not only of the ordinary changes and chances of our mortality, but it touches life at its deepest and its highest points. It is the iterated cry of society in which man joins man in closest bonds of

sympathy and fellowship. It is the concordant cry of the life of man as it reaches toward the life of God.

A second superficial impression which the Litany makes upon us is the impression of intelligibility. When we read in the Twenty-fourth Article of Religion that "It is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have public Prayer in the Church, or to minister the Sacraments in a tongue not understanded of the people," we are conscious that the Litany has not violated this sound principle of public worship. It contains no cabalistic formulas, no meaningless repetition in strange tongues. Throughout the Anglican Communion, the Litany of all English-speaking folk is in the English language. As early as 1410 A. D. the Litany, with the Ten Commandments and the Lord's Prayer, had been set forth in English Primers, and it has the distinction of being the first portion of the public and authorized service of the Church to be brought out as such, in a wholly English form, June 11, 1544. The English Litany thus stands for the important principle of intelligence in religion—for the use

of the reason in the domain of prayer. The English employed, like that of the other parts of the Prayer Book, and like that of the English Bible, is simple, homely, intelligible. We know what we ask, and why we ask it, and when, and how. Things are called by their right names. There is no euphemism, and no circumlocution. Sin is sin, and the devil is the devil. Famine and pestilence, sickness and desolation, lightning and tempest, battle and murder, widowhood and orphanage, birth-perils and death-pangs, are declared in their grim and dread reality. The hopes and fears, the ups and downs, the loves and hates, the glory and the shame of man, from the cradle to the grave, and on to the day of judgment, are faced and named, with no apology and no disguise. Thus the Litany makes not only for intelligence, but for reality. It is the real prayer of real men in real life to the real God. It is the reasonable prayer of intelligent men, who know that life is worth the living, to the Living God, in whom, here and hereafter, they live and move and have their being.

But while on the very face of it, the Litany thus stands for intelligence and reality, it presents

a characteristic almost equally remarkable in its spirit of intercession. The common life that we live, the common experiences that we share, find natural expression in common supplications. But these supplications are found to be very largely intercessory. By means of them we pray for all sorts and conditions of men in all the circumstances of life. The Church of the Litany is not a selfish society, a league for mutual benefit. It is, rather, as we have seen, an extensive and inclusive body, thrilling with the life of the race, universal in its affiliations and sympathies. Therefore the note of intercession, like the note of sociality, is of the very essence of its Common Prayer. As our prayers rise like a fountain day and night, for rich and poor, for strong and weak, for rulers and subjects, for clergy and laity, for parents and children, for travellers and prisoners, for our enemies as well as for our friends, for all the nations and peoples of the world; as we pray, "That it may please Thee to have mercy upon all men," we are, of necessity, lifted out of ourselves and our selfishness, and above all intolerance and insularity. It would seem as if the habitual use of the Litany

must be considerably effective in offsetting the evil of self-centered prayer. Every time we intelligently use it, egoism is rebuked and altruism is encouraged. We do not fall into the falsehood of extremes, and treat our own temporal and spiritual needs as a negligible quantity, but in the incessant generosity of its impartial intercessions, individualism is toned down to its proper place, self is swallowed up in sympathy, and we so far obey the law of the Christian life, "Thou shalt love thy neighbor as thyself." The Litany is not the prayer of him who stands aloof. It has no more meaning for the cynic than for the skeptic. It would be as incongruous from the lips of the egoist as from the lips of the atheist.

Thus, the general impressions made upon us by even a superficial survey of the Litany of the Book of Common Prayer are impressions which tend to strengthen our hold upon the highest, broadest, and deepest life of man: they speak to us of the prayerful life, the social life, the real life, the unselfish life. The subjective influence of such a form of prayer, upon everyone who uses it in spirit and in truth, must be immense. The

mood in which one rises from the English Litany reminds us of the lines of Archbishop Trench:

"Lord, what a change within us one short hour
Spent in Thy presence will prevail to make!
What heavy burdens from our bosoms take,
What parchèd grounds refresh as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear;
We kneel, how weak, we rise how full of power!

"Why, therefore, should we do ourselves this wrong,
Or others—that we are not always strong;
That we are ever overborne with care;
That we should ever weak and heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength, and courage are with Thee?"

5:30, P.M. 7/4, 2-2, 1912.

II.

"Having thus asserted the antiquity of Litanies in general, it remains that we say somewhat of this particular Litany of the Church of England, concerning which it may be noted, that it hath a resemblance of most of the ancient forms, but is not the same with any one, having so extracted the marrow of them all, that we may justly esteem it to be the best in this kind that ever was."—*Dean Comber.*

Taking the Litany as we find it, we have seen that it stands for certain great principles and facts of life, and that the very reading of it, or rendering of it in the Service of the Church, creates upon our minds impressions which bring us into touch with the deepest and broadest foundation of the life of man on earth. If now, impressed by this general survey, we inquire more particularly into the history and the structure of this form of Common Prayer, we find ourselves asking, first, what is a Litany? and then, how did we English-speak-

ing people become possessed of the Litany as we find it in our Prayer Books?

The Greek word *Litaneia* is represented in Latin by the word *Rogatio*. Hence, Litanies were often called Rogations. As used in Greek by Homer, Hesiod, Dionysius Halicarnassus, and other Greek authors, and in Latin by Livy and other Latin writers, the term means, we are told, "an earnest supplication to the gods, especially in adverse fortune." It was used in early Christian writings to denote sometimes earnest supplication in general, and sometimes those special responsive supplications which contain the rudiments of the earlier Litanies. The Liturgy proper (the office of the Holy Eucharist), was often preceded by the *Kyrie* ("Lord, have mercy upon us; Christ, have mercy upon us," etc.), or by similar versicles and responses of penitential significance. These short supplications, frequently of an intercessory as well as of a penitential character, were also used at other places in the Service, or even by themselves. To such forms the name Litany was often applied. A form of prayer containing many of the distinctive features of a Litany is found in the Apostolical

Constitutions, and by the fourth century the word Litany was used with a limited and technical meaning to denote a special office of Prayer, performed by clergy and people, usually in times of distress and to the accompaniment of a solemn procession. About the middle of the fifth century, the use of processional Litanies in the Western Church received a memorable and dramatic accentuation at Vienne, the earliest center of Christianity in Gaul. Here, during a period of earthquakes and other public calamities, Mamertus, the Bishop, ordered a Litany (or Rogation) to be said in procession the three days preceding Ascension Day. From this Rogation, about the year 467, may be dated the custom of saying Litanies on fixed days. Gregory of Tours relates that these *Rogations,* or *Supplications,* soon spread through the whole of Frankish Gaul. "They are even now," he says, "celebrated throughout all churches with compunction of heart and contrition of spirit."

In Rome, a Litany, known as the Greater Litany, or Litany of St. Mark's Day (called also the Sevenfold Litany, from the seven processions starting from seven different churches), was in-

stituted by Gregory the Great to avert a pestilence (590). The Litany of the Rogation Days was used in England at least from the time of St. Augustine, and the Council of Clovesho, in 747, enjoins the keeping of the "three days before Ascension according to the custom of our ancestors." The same Council enjoins the use of the Greater Litany, on St. Mark's Day. It must not, however, be supposed that the use of Litanies was restricted to fixed days; from the first they were intended to be popular Services, and they very soon proved their popularity. They came to be used on the week-days during Lent, and on occasions of public danger and calamity. Indeed, during many turbulent centuries, when the Church was vexed by enemies, and when human life and safety were endangered by wars and disasters, Litanies came to be, as Hooker calls them, "the very strength, stay, and comfort of God's Church." Thus, while the word *Litany* originally meant, as we have seen, an earnest petition to God in time of trouble, the history of the growth and use of Litanies, as a distinct form of Service, in the Christian Church, bears the marks and scars of the times that tried men's souls in the

crises and cataclysms of Christian history, and particularly in those dark and dreadful ages preceding and following the decline and fall of the Roman Empire. The Litany is historically the *De Profundis* of Western Christendom: for more than a thousand years the Church has therein made supplication: "Out of the deep have I called unto Thee, O Lord: Lord, hear my voice."

If now we inquire more especially how we became possessed of the Litany as we now find it in our Book of Common Prayer, we at once remark a difference between our Litany and the Litanies in use in the Church of Rome. The ordinary Roman Litany (the "Greater Litany"), is supplemented by other Litanies in general use. In the Manual known as the "Key of Heaven," (published by authority), we find three Litanies, "The Litany of the Blessed Virgin," "The Litany of the Saints," and "The Litany of the Holy Name of Jesus." In the "Litany of the Saints" more than fifty saints and angels are invoked by name, each followed by the response, "Pray for us." This reminds us of the revision and reconstruction of the English Litany in the sixteenth century, when the invocation of the saints, not introduced in any

Litanies until the eighth century, was omitted, and the earlier usage was restored. When, in its present general form, our Litany, edited and compiled under the direction of Archbishop Cranmer, was set forth by royal authority in 1544, its most noticeable feature was this omission of the long catalogue of saints. Only three invocations to created beings were retained: to St. Mary, Mother of God; to the Holy Angels; to the Holy Patriarchs, prophets, apostles, etc.; and these were omitted in 1548. When, in 1549, the first English Prayer Book appeared, it contained the Litany, printed after the Mass, in the form in which, substantially, we now have it. Many of the minor changes we shall remark as we proceed with our study of the several clauses; but there is one change almost as general and as striking as the omission of the invocation of saints, and that is the massing of various petitions into long clauses. Owing to the abuse of processions, the Litany was now set forth in a form more suitable to the devotions of a congregation gathered in the Church. Hence the English Litany has lost the short processional step of the Latin, and has substituted "a certain fulness and eloquence which are fitted

to aid the worship of a motionless congregation."

When the American Prayer Book was compiled, after the War of the Revolution, it was necessary that the suffrages relating to the Royal Family, the Nobility, and Parliament, should be changed; but no other serious departure was made from the English form. Advantage was, however, taken of the opportunity for minor verbal improvements, which we shall notice in their place. Since the setting forth of the present Litany in 1789, no important change has been made, except the insertion, in 1892, of the suffrage, "That it may please Thee to send forth laborers into Thy harvest."

As it now stands in our Book of Common Prayer, in form and language unspeakably dear to us, the Litany is to be "used" (said, or sung), on Sundays, Wednesdays, and Fridays. It is also printed, with special suffrages, for times of Ordination, and is now recognized as a distinct Service, to be separately used according to occasion. In conformity with ancient custom, it frequently and most appropriately precedes the Celebration of the Holy Communion.

This brief summary of the meaning and the history of Litanies in general, and of our Litany in particular, may serve to remind us of the interesting and instructive position of the Litany as an epitome of Church history. Its rudimentary forms and ideas carry us back to the earliest stages of Christian worship, while in its distinctive and specialized form it sprang, in the words of Dean Stanley, "—from an age gloomy with disaster and superstition, when heathenism was still struggling with Christianity; when Christianity was disfigured by fierce conflicts within the Church; when the Roman Empire was tottering to its ruin." "Further," he continues, "it was under the pressure of like calamities that the Litany first became part of our services. . . Thus it is, that whilst the Litany in its first beginning expressed the distress of the first great convulsion of Europe in the fall of the Roman Empire, the Litany in its present form expressed the cry of distress in that second great convulsion which accompanied the Reformation. It is the first utterance of the English nation in its own native English tongue, calling for Divine help in that extremity of perplexity when men's hearts were

divided between hope and despair, for the fear of those things which were coming on the earth." It would, however, be an inexcusable mistake to treat the Litany merely as a monument of history or a curiosity of literature. Through all the vicissitudes to which its form bears witness, it has remained essentially an earnest supplication to Almighty God for His mercy. Nor is it now an anachronism. The signs of the times do not entitle us to believe that either we or our children will find it obsolete. We Christians of the twentieth century, no less than our brethren of the sixteenth or of the fifth, have reason to pray with all our hearts for forgiveness and for deliverance, to cry aloud, in common prayer, "We beseech Thee to hear us, good Lord."

7:10, P.M. Feb. 22. 1912.

III.

O God the Father of Heaven; have mercy upon us miserable sinners.

O God the Son, Redeemer of the world; have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son; have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God; have mercy upon us miserable sinners.

It is evident that the Litany as we now have it is divisible into two main parts: the first, ending with the versicles which follow the suffrage for true repentance, and the second, which in the American book is discretionary, commencing with the *Kyrie* and the Lord's Prayer. It is usual to classify the several portions as Invocations, Deprecations, Obsecrations, Intercessions, and Supplications. We have, therefore, first to consider the *Invocations.* These consist of four clauses, addressed to the several Persons of the Blessed Trin-

ity, and to the Trinity in Unity. While it is a characteristic mark of the Litany that it is in most part addressed to our Lord and Saviour Jesus Christ, the Invocations, which here take the place occupied in earlier Litanies by the *Kyrie,* preserve the proportion of the Faith, and guard against any possible false emphasis, by an express declaration of our belief in the Holy Trinity. The opening clauses are, therefore, not only a form of invocation far more effective, more reasonable, and more Scriptural than the invocation of any number of saints or angels; but they are also a solemn confession of the Church's faith. At the same time, the Invocations strike the dominant note of all Litanies, ancient and modern, in the eight-fold petition, "Have mercy upon us miserable sinners." We may say, then, that the Invocations bear witness to two great facts: one, a fact as to the life of God, and one, a fact as to the life of man,— the sublime Tri-Unity of the Godhead and the sinful condition of manhood.

The first truth, the truth as to the life of God, is the Church's acknowledgment of the revelation of the Holy Trinity. By this declaration, the Litany is brought into conformity with the other

offices of the Book of Common Prayer, and with the complete witness of the Holy Church Universal to the Catholic and Apostolic Faith. It is but meet and right that the Litany should make instant recognition of the transcendent truth of the Trinity, and we are glad to feel that these solemn and impressive Invocations are not only of exquisite appropriateness, as invocations, but are also of inestimable benefit in their clear and constant witness to the Christian Faith. The Invocation of the Father stands, with metaphysical and Scriptural propriety, first, as the Fountain of Deity. The words "of heaven" are added (preceded by a comma in the English Book and in the American "Proposed Book"), as being in conformity with the Lord's Prayer, "Our Father who art in heaven," and with our Lord's words in St. Luke xi. 13, "Your heavenly Father." We next call upon God the Son, by the title which reminds us of His world-wide sacrifice and salvation, "Redeemer of the world." We then expressly invoke the Third Person in the Blessed Trinity, God the Holy Ghost. The most of the Litany is, as we have seen, addressed to God the Son, and several portions are expressly addressed

to God the Father, and these different invocations we shall have further opportunity to consider. At the Invocation of the Holy Ghost we may now pause a moment. First, we notice the phrase "proceeding from the Father and the Son." It reminds us of a question which once deeply agitated Christendom, and which is still a point of difference between the Eastern and the Western Church: whether the procession of the Holy Ghost is to be spoken of as from the Father only, or from the Father and the Son (*"Filioque"*). The phrase was inserted in the Litany in 1544, and it conforms with the language of the Nicene Creed. It appears more fully to represent the important fact of the revelation of the Holy Ghost as the Spirit of Christ, of the promise made by our Lord, "The Comforter, whom I will send unto you," and of His act, when He breathed upon the Apostles and said, "Receive ye the Holy Ghost." More important, however, for our present purpose, is the fact of the recognition in the Litany, by special Invocation and address, of the Divine Comforter, who on the day of Pentecost came to abide forever in the Church. How cold and how incapable would the Church be without the Tongue of

Flame! How void and how disorderly the chaos of Christendom without the brooding of the Heavenly Dove! We may indeed be thankful that our Litany is not without its *"Veni, Creator Spiritus."* We are glad of the opportunity to pray for mercy to Him who cleanses, regenerates, and sanctifies our life, who is the Source of gifts and graces manifold, and of power irresistible. To Him we pray:

"Gentle, awful, holy Guest,—
Make Thy temple in each breast;
There Thy presence be confest,
Comforter divine.

"With us, for us, intercede,
And with voiceless groanings plead
Our unutterable need,
Comforter divine.

In the last Invocation, we recapitulate the first three, uniting in one address the Three essentially inseparable Persons of the Godhead, and assigning to the Triune God His adorable attributes—"O holy, blessed, and glorious Trinity, three Persons and one God." The three Persons are not "persons" in the common use of the term—"individuals"—but in the theological and philosophical sense of self-consciousness and self-

determination. We do not believe in three Gods, as in Tritheism, nor in three manifestations of the one God, as in Sabellianism; but in a Godhead composed of three eternally co-equal and co-incident Persons, differing not in order of time or of substance, but in order of relation. We believe in God, the Father, the Son, and the Holy Ghost, the holy, blessed, and glorious Trinity, revealed to us by prophecy, inference, and implication in the Scriptures of the Old Testament, and expressly revealed and declared in the Scriptures of the New Testament. The doctrine of the Trinity is a mystery; but it is one of those great central mysteries which, when once accepted (as, for example, the law of gravitation), account for and explain many other facts otherwise inexplicable, and so approve themselves. It has been suggested that it might have been better had these Invocations been expressed in language less theological: "O God, holy Ghost, Sanctifier of the faithful," "Holy, holy, holy, Lord God Almighty;"—on the whole, however, it does not seem as though the devotional simplicity of the Litany loses much, if anything, in the present forms, while on the other hand, the repeated use of expressions founded

upon Holy Scripture and amply justified by sound theology, has a considerable educational value, which, though here secondary, is by no means to be neglected or despised. Thus the Litany at once takes its place as a powerful conservator of orthodoxy, and acts as a means of instruction as well as a form of prayer. In the quaint words of Dean Comber: "And withal, we may here fitly adore the mystery of the incomprehensible Trinity, declaring we believe it, though we cannot fathom the depth of it, and admire it where we cannot fully understand it. We know that there is a Trinity in Unity, and Unity in Trinity; and we know that this Trinity is holy and unmixed, blessed by the angels, glorious in the eyes of all faithful people." And thus as we meditate upon the fact of God's life, here declared in the Litany, we suspend our supplications for a moment of adoration, and cry:

"Alleluia! Lord, to Thee,
Father, Son, and Holy Ghost,
Three in One and One in Three,
Join we with the heavenly host,
Singing everlastingly
To the blessèd Trinity."

IV.

O God the Father of Heaven; have mercy upon us miserable sinners.
O God the Son, Redeemer of the world; have mercy upon us miserable sinners.
O God the Holy Ghost, proceeding from the Father and the Son; have mercy upon us miserable sinners.
O holy, blessed, and glorious Trinity, three Persons and one God; have mercy upon us miserable sinners.

The Invocations not only assume and declare a fact as to the life of God, in their confession of faith in the Holy Trinity; they also assume and declare a cardinal fact as to the life of man, in their acknowledgment of human sinfulness. As we acknowledge God to be the Lord, holy, blessed, and glorious, so we acknowledge ourselves to be sinners, unholy, inglorious, and unblest. In each of the four clauses, we assume

> "That in the course of justice, none of us
> Should see salvation; we do pray for mercy,"

and we declare ourselves "miserable sinners." The exact words, "miserable sinners," were inserted in 1544; but the fact which they express was conveyed by the Latin *"miserere nobis,"* and by the Greek *"Kyrie Eleison,"* and it reaches back through the Litanies of the Hebrew psalter to the supplications and sacrifices of primitive man in the earliest stages of religion. Sometimes our sins do indeed make us miserable, in the sense of rendering us unhappy, and often they make us miserable, in the sense of rendering us contemptible; but the sense in which the word is here used is the etymological sense of pitiable, needing mercy and compassion. We shall have occasion, as we proceed with our study, to see how the suffrages of the Litany apply to different kinds of sinners, and to different forms of sin. For the present, we remark the general classification. It is characteristic of the plain dealing of the Litany that it accepts and expresses our moral condition with no verbal jugglery. While it is not altogether a penitential office, it would not be true to life did it not afford opportunity for the confession of sin, and for the supplication of mercy and forgiveness. Solemnly invoking the

Holy Trinity, beseeching again and again the Divine Mercy, it would seem as if our acknowledgment of sin should be very honest and very real—as if the masks should fall, and we should, without excuse or extenuation, confess to ourselves, our fellow Christians, and our God, that we are indeed and in truth miserable sinners. And anything that makes for penitential reality is most wholesome for our souls. It is so easy to befool ourselves, so easy to imagine that we are not sinners in the sight of God, so long as we are not criminals in the sight of men. So easy is it, too, to call ourselves names, to use the awful language of penitence without realizing what it means. As it is the annual mission of Lent, so is it the repeated mission of the Litany, to help us toward the realization of sin and self, to bring us and to hold us face to face with God, until we are ready to cry, "Against Thee, Thee only, have I sinned." It has been wisely said that it is "much more agreeable to us to indulge in sound words of confession of our generic human sinfulness than it is to acknowledge to our consciences our particular, actual, and individual sins. The general confessions of the Church may

thus become easy pillows for a half-awakened conscience, and in the very act of confessing that we are all miserable sinners, our eyes may be closed upon ourselves, and our souls go to sleep. An honest ounce of real conviction of a sin, is better than a pound of general acknowledgment of our human sinfulness." It seems that the language and the form of these Invocations in our Litany should go far towards rebuking unreality, inattention, or hypocrisy, and towards inducing honesty, sincerity, and earnestness. Let us, for example, as we repeat the solemn words, think of ourselves as sinners in relation to the Persons of the Blessed Trinity. O God the Father of heaven, we are Thy children; made after Thine Image, made for Thyself: yet, alas! how often have we forgotten the imperial palace whence we came; how often have we sold our birth-right for a mess of pottage; how often have we prodigally wandered in far countries; how shamefully have we blotted the 'scutcheon; how insubordinate we are, how wilful, how ungrateful; we have even forgotten that we were made Thy children by spiritual regeneration in Holy Baptism; our life is full of benefits forgot;—O Heavenly Father,

have mercy upon us, Thine erring, thankless children, miserable sinners.

O God the Son, Redeemer of the world, Friend and Brother, Incarnate Saviour, Lover of all souls, how often have we done Thee wrong! Perhaps we have not been Thine open enemies, but what lukewarm friends, what churlish brothers; how great the price with which Thou didst redeem us, how small the most that we have ever done for Thee. We have forgotten Thy law of lowly service, Thy Day, Thy Book, even Thy Body and Thy Blood, the Living Feast, of which Thou saidst, "This do in remembrance of Me"; we bear Thy name and wear Thy signature, yet what un-Christly Christians we are, and what a plaything is our cross;—O Compassionate Saviour, Pitiful Redeemer, have mercy upon us, Thy faithless soldiers and servants, miserable sinners.

And once more the Invocation is an inquisition: O God the Holy Ghost, Spirit of Truth, Heavenly Dove, Sanctifier of the Faithful, how often have we done Thee despite! We have neglected and abused Thy gifts; we have despised Thy power, and sullied Thy graces: Thy fruit—love, joy, peace—how small is its harvest from

our barren lives. O Holy One, Spirit of the Eternal Father, last and best Gift of the Eternal Son, Vicegerent of the Ascended Lord, Guide and Inspirer of the Church, whose

> "Blessed unction from above
> Is comfort, life, and fire of love,"

O God, Holy Ghost, proceeding from the Father and the Son, have mercy upon us, miserable sinners.

If the first three Invocations may thus serve the purpose of making more plain and more real to us the life-fact of sin, the fourth Invocation may serve to reassure us of that mercy which, as sinners, we need and implore. The sublime and ineffable Godhead, holy, blessed, and glorious, is revealed to us as a Trinity of Persons, and thus helps us to appreciate the fulness of that stupendous declaration, "God is love." The Unitarian, who names his church, "The Church of our Father," or "The Church of the Divine Paternity," cannot realize the fulness of Fatherhood. The Fatherhood of God is not incidental and creational, but essential and eternal. It is the revelation of the Eternal Son and of the Eternal Spirit as One with the Eternal Father which fills with

inexpressible beatitude and benefaction the Divine Life of Love. Each Person in the adorable Trinity brings the whole Godhead to bear upon human sin, and conveys to us miserable sinners the Love which has been from all eternity the Life of God. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." God the Son, Redeemer of the world, "loved me and gave Himself for me." "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." "And I will pray the Father, and He shall give you another Comforter, that He may be with you forever, even the Spirit of Truth." God the Holy Ghost will not desert us: the Heavenly Dove is not merciless. Thus may our hearts burn within us, as we reflect upon God's mercy reassured to us by every recapitulation of the Blessed Trinity. There may seem to be a great gulf between the holy, blessed, and glorious Trinity and us miserable sinners. But we behold God, Father, Son, and Holy Ghost, each in all, and all in each, uniting in that redemption of the world by which the gulf is filled in, extremes meet, and the entire Godhead, mighty to save,

reaches down to enable men to reach up. Sin is real, but salvation is also real. Our Invocation is not a meaningless incantation, but a rational prayer of living men to the Living God, of children to a Father, of sinners to a Saviour, of the spirit of man to the Spirit of God.

And so, to paraphrase the Invocation in a prayer of the Eastern Church, we here pray: "O most holy Trinity, have mercy upon us; Lord, be merciful to our sins; Saviour, pardon our transgressions; Holy One, behold and heal our infirmities for Thy Name's sake."

"Into this great Name and holy,
We all tribes and tongues baptize;
Thus the Highest owns the lowly,
Homeward, heavenward, bids them rise;
Gathers them from every nation,
Bids them join in adoration
Of the blessèd Trinity!"

V.

Remember not, Lord, our offences, nor the offences of our forefathers; neither take Thou vengeance of our sins: Spare us, good Lord, spare Thy people, whom Thou hast redeemed with Thy most precious blood, and be not angry with us forever.

Spare us, good Lord.

This suffrage, standing between the Invocations and the following clauses, which are known as the Deprecations, while it belongs more nearly to the latter, is really a special prayer, having its own response, "Spare us, good Lord." It was inserted in 1544 to take the place of the shorter Latin petition, *"Propitius esto: parce nobis, Domine."* Its source is to be found in the Sarum Litany for the Dying, in which the intercession was thrice made for the departing Christian, "Spare, O Lord, spare Thy servant, whom Thou hast vouchsafed to redeem with Thy precious Blood: be not angry with him forever," to which

the dying man, when able, responded, "Spare me, good Lord;"—a very touching and beautiful usage.

Before considering the petition, we mark the change from the address to the Holy Trinity to the address to the Second Person of the Trinity, our Divine Redeemer. From this point to the end of the first part of the Litany all of the supplications are addressed to our Blessed Lord and Saviour Jesus Christ. The Litany is a prayer of the Church, the Body of Christ, of His militant Church, in its work and its warfare, and it is therefore with good reason more particularly addressed to Him who is the Head over all things for His Church, who has redeemed us with His precious Blood, who is the Captain of our Salvation, the Author and Finisher of our Faith. The Litany is thus an exception to the larger number of prayers in the Prayer Book, which are usually addressed to God the Father, through Jesus Christ our Lord; but the exception is not an incongruity; rather, considering the peculiar scope and character of the Litany, it is an eminent propriety. As we shall see in studying the Obsecrations, the Litany appeals to the fact of our Lord's Incarnation, and

to the various phases of His earthly life and mediation; it is absolutely meaningless unless the Being upon whom it calls is indeed the Son of the Father, very God of very God. It is a Christian form of prayer, a form depending for its value utterly and absolutely upon our Lord's Divinity. Indeed, as has been well said, "It is this which gives the Litany its peculiar value in days when His Divinity is too often but faintly realized." But this recognition of the Divinity emphasizes and enhances the Humanity. As we repeat the Christian Litany, we seem to feel with David of old—the man of many Litanies—as Browning imagines him:

> "'Tis the weakness in strength that I cry for!
> My flesh that I seek
> In the Godhead! I seek and I find it.
> O Saul, it shall be
> A Face like my face that receives thee;
> A Man, like to me,
> Thou shalt love and be loved by, forever;
> A Hand, like this hand
> Shall throw open the gate of new life to thee!
> See the Christ stand!"

Returning to the petition itself, we find that it is very closely associated with the Deprecations, which immediately follow. We pray that

our Lord may not remember against us our offences, nor the offences of our forefathers; that He may refrain from vengeance of our sins; that He may spare His people, whom He has redeemed with His most precious Blood; and that He may not be angry with us forever. This is, evidently, a partial enumeration of what the Litany of the Primer of 1410 calls the "dredful periles of our synnes," and it is concerning these perils that we cry, "Spare us, good Lord." There is in the Litany not only no disguise of the fact of sin, but there is also no disguise of the consequences of sin. Sin, in itself and in its results, is seen to be something so fearful that the world can be redeemed therefrom only by the shedding of the most precious Blood of Christ. Writ large in human history, in the lives of individuals written in smaller but not less ineffaceable lines, is the evidence of the appalling truth that neither our offences nor the offences of our forefathers pass forgotten. Retribution is a fact of our lives as patent as it is terrible. Beyond a question, God does punish sin. His wrath against it is no mere figure of speech. Everlasting damnation is not a mere nightmare of theology. No doubt, the

wrath of God has often been presented in a form which now seems to us monstrous and incredible, and the doctrine of retribution has been taught in such a way as to make it more diabolical than Divine. But while these cruel and hideous distortions of an awful truth have dishonored God, He is no less dishonored by the sentimentalities of those who would persuade us that He takes but little account of sin here and none at all hereafter. Unless the Bible, conscience, reason, experience, and history are all blind guides and lying prophets, there is a reality outside ourselves corresponding to the fear and shame we feel within us when we sin. This reality is that holy affection which the Scriptures call "the wrath of God." A modern writer has said, "It is inconceivable that this holy wrath should be perfectly comprehended and explained by us. It is equally inconceivable that it should be doubted or denied. A righteous judge incapable of indignation against crime would be unfit to sit in the seat of justice. A holy God incapable of wrath against sin would be disqualified to rule the world. There must be a moral necessity in God which calls for the condemnation of evil as sin. The necessity

comes from every side of His nature—from His justice first, but also from His purity, His wisdom, His goodness, His love." But we must not forget that the whole of this solemn subject is thrown into still deeper relief by the fact of which we have just been reminded—that this prayer is addressed to our Lord. We are calling upon our merciful Saviour, who shed His Blood for the remission of our sins, who Himself bore in His own Body on the Tree the penalty of our offences and the offences of our forefathers. Does not sin seem all the blacker when seen against His Love and Sacrifice? And is not condemnation all the more dreadful, as it is all the more inevitable, when finally pronounced by those gentle and gracious lips? It vastly increases the wholesome, restraining, steadying fear, which must ever be a concomitant of sin, when we reflect who it is that is coming in glorious majesty to be our Judge. How terrible is that phrase of the Book of the Revelation, "The wrath of the Lamb"; the wrath of the lion we expect and can understand, but who can fathom love's last limit, the wrath of the Lamb?

Our Lord's vengeance is not vindictive; His anger is not like the anger of man; He waits and wishes to forgive and to forget, to say, "I will forgive their iniquity, and I will remember their sin no more." But He cannot deny Himself; He cannot forget the eternal principles of Righteousness, Holiness, and Truth, nor the ultimate vindication and victory of the Kingdom of Peace and Purity and Love. Let us make no mistake. The consequences of sin here and hereafter are not lighter, but all the more serious from the fact that we shall all stand before the judgment seat of Christ. No one has given us such solemn warnings of the wrath to come as has our Lord Himself. From His own words—and our consciences bear them witness—we know that this petition of the Litany is not a survival of mediævalism, nor a fiction of a perverted theology, but a prayer for real deliverance from a real danger, a Deprecation of a solemn and an awful fact. Therefore, we pray, with all our hearts, "Spare us, good Lord, spare Thy people, whom Thou hast redeemed with Thy most precious Blood, and be not angry with us forever."

"Lord, in this Thy mercy's day,
Ere the time shall pass away,
On our knees we fall and pray.

"Judge and Saviour of our race,
Grant us, when we see Thy face,
With Thy ransomed ones a place."

VI.

From all evil and mischief; from sin; from the crafts and assaults of the devil; from Thy wrath, and from everlasting damnation,

Good Lord, deliver us.

The Deprecations each commence with the word "from," and are each followed by the response, "Good Lord, deliver us." They may be considered as a sort of expansion of the last petition of the Lord's Prayer. We are asking our Lord, as our Redeemer, to do for us what He told us to ask of the Father: "Deliver us from evil." The first specifications are from all evil and mischief; from sin; from the crafts and assaults of the devil; from our Lord's wrath; and from everlasting damnation. There is evidently much here in common with the appeal of the Invocations. Sin and its consequences is still the general topic, though the scope is now enlarged to include all

evil. The word mischief, inserted in 1544, is used in its earliest etymological sense (Latin, *minus caput,* old French, *mes chief*), to denote a bad ending or result. It is not simply that we ask to be kept from "getting into mischief," as we always do when we sin; but rather that we ask to be delivered from the bad results, the harmful consequences, of all evil. "All evil" is the generic term, and, as such, stands first. Evil includes not only that specifically personal form which we call sin, but all of those contradictions, distortions, and dangers of life which we call "evils." That there is a worm in the bud, a little rift within the lute, something wrong with the world, is the invariable experience of mankind. Philosophers approach and discuss the problem from one point of view, moralists from another, theologians from a third. But all agree that the disorder is radical in human nature, and that the shadow enwraps the earth. Evil has as many heads as the Hydra, as many tentacles as an octopus. Like the Holy Trinity, though in a different category, evil is an impenetrable mystery. We see it in its effects and its results; we study it, like some insidious disease, in its symptoms.

We know that it is associated with the freedom of the will in moral beings, and the Litany helps us towards a measurable understanding of the dark problem by the differentiation of sin. For while, in one sense, there is no real evil but sin, in another sense sin is a sort of definition and specialization of evil which makes it concrete, and which relates it directly to our consciences and our wills. Sin brings sharply into evidence the existence of a Holy and Righteous God, and the existence of moral beings responsible to Him. Sin is a matter between persons. We by no means know all about sin; but we do know a good deal about it. We know it best, in all its shame and horror, through the revelation of Christianity. It is the first mission of the Spirit of Christ to convince the world of sin. Therefore, as Christians, we know what we are about when we speak to our Lord concerning sin. In the light of His life, of His law, of His love, in the measure of His Cross and Passion, in the knowledge of self which comes to us through Christ, we know enough about sin to make us deeply and intelligently in earnest when we pray to be delivered from it—from the fear of it, the shame of it, the guilt of it, the pen-

alty of it, the power of it. Evil, in many of its aspects, belongs to the realm of the vague, the remote and unknowable: sin is well within the circle of experimental religion—a plain fact of daily life. And he who knows it best is he who dreads it most.

Another manifestation of evil deprecated in this suffrage is expressed in the words, "The crafts and assaults of the devil." Later, we have the same evil in another category, "From all the deceits of the world, the flesh, and the devil," and still further on, in the Supplications—"That it may please Thee . . . finally to beat down Satan under our feet," and in the prayer "O God, merciful Father," we ask, "That those evils which the craft and subtilty of the devil or man worketh against us, may, by Thy good providence, be brought to naught." The specifications here given, "crafts and assaults of the devil," remind us of other phrases in the Prayer Book—"the devil and all his works," "the temptations of the devil," "the fraud and malice of the devil," "the wiles of Satan," and that triple alliance of evil, "the kingdom of sin, Satan, and death." As sin stands out in sharper and blacker lines when it is beheld in

relation to the Person of the Divine Redeemer, so it receives an additional accentuation when it is considered in connection with that personality (a person, not a personification), who may himself be regarded not only as the chief of sinners, but, as it were, the very father of all evil, the Evil One. The language of the Litany, and of the whole Book of Common Prayer, but repeating the language of the Bible, evidently refers not to a mere power that makes for unrighteousness, a stream of evil tendencies, but to an actual and historical person—a living being. The theology that would make the devil a figure of speech is a theology radically unscriptural. We should not abolish him by leaving him out of the Litany, any more than we have abolished the saints and the angels by omitting them. Evil, as we have seen, is a necessary condition of moral agency. "The very creation of beings intended to be holy appears to involve the risk of their choosing wrong." We can hardly believe that man is the only being in the universe that has thus chosen wrong; nor, since so many of us do actually choose wrong, and every sin is a fall of man, should we be surprised to find that other wills and intelligencies, in the

realm of moral being, have fallen from their high estate. So far as the one is concerned who is named in the Litany, we do not depend for his history upon John Milton or John Bunyan, upon mediæval monks or modern novelists. He is revealed to us in Holy Scripture as an angelic being of high degree, who chose the wrong rather than the right, and who (as it would seem through pride), forfeited his heavenly condition. He is now the enemy of God and man, over-sowing the fields of the world, from which God seeks His harvest, with the deadly tares of evil. His enmity reaches its climax of malignity in the presence of the Incarnation, and our Lord repeatedly warns us against what the Litany here calls his crafts and assaults. To the first class belong those snares, wiles, subtleties, slanders, insinuations, in which, as the accuser and the father of lies, he is so cunning a craftsman; to the latter, those fierce attacks, horrors of darkness, rushes of temptation, fiendish obsessions, in which he seeks to carry the soul by assault.

The Christian has abundant evidence in his life that this warfare with the devil is no sham fight. There is a part of our experience, covering

many of the most intense moments and serious crises of our lives, in which we are obliged to realize that "our wrestling is not against flesh and blood, but against the principalities, against the powers, against the rulers of the darkness of this world, against the spiritual hosts of wickedness in the heavenly places." There is never a time when the Litany is said that some souls are not in spiritual extremity, and desperately in need of the deliverance only to be afforded by Him who was manifested that He might destroy the works of the devil. He alone is able to succor us when we are tempted, and to clothe us with the whole armor of God. To Simon Peter He said, in the time of Satan's sifting, "I have prayed for thee, that thy faith fail not." So will He not forget us, at the time of the power of darkness, when we cry, "Good Lord, deliver us." And, therefore, as in the hymn of St. Andrew of Crete, we have courage for the battle.

"Christian! dost thou see them
On the holy ground,
How the powers of darkness
Rage thy steps around?
Christian! Up and smite them
Counting gain but loss;

In the strength that cometh
By the holy cross.

"Christian! dost thou feel them,
How they work within,
Striving, tempting, luring,
Goading into sin?
Christian! never tremble;
Never be downcast;
Gird thee for the battle,
Watch and pray and fast."

VII.

From all blindness of heart; from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

Having besought deliverance from evil in general, and especially from the causes and consequences of our sins, we now pray for deliverance from certain specific forms of sin, which we enumerate by name. It is far from being an exhaustive catalogue: we can only select a few typical sins which, from their aggravated offensiveness and their almost universal prevalence, are suitable for a form of General Supplication. Even with those few we cannot go into particulars, nor follow them through all their ramifications; but we are obliged to fall back upon that characteristic word of the Litany, the word "all"; from all blindness of heart—all uncharitableness—all

inordinate and sinful affections—all the deceits of the world, the flesh and the devil. The general scope of these Deprecations has been common to nearly all Litanies. Some of the older uses mention anger, wrath, and ill-will; hypocrisy and envy, added in 1544, are peculiar to our form.

We commence, naturally enough, with the state of the heart, the perversion and distortion of the affections here called "blindness." In another Deprecation, we have "hardness of heart." Blindness of heart reminds us of the words of our Lord, "The light of the body is the eye: if, therefore, thine eye be single, thy whole body shall be full of light. But if thine eye be evil thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness!" and of the words of St. John, "He that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth because that darkness hath blinded his eyes." Not only are we troubled in our spiritual life by false perspective, but we are often spiritually color-blind, calling evil good, and good evil. There are many episodes in our lives as to which we can only say, "Oh, how blind I was!" It is

not only the "heathen in his blindness," nor the unbelieving Jew for whom the light shone in darkness, but the darkness comprehended it not, to whom this phrase might apply. We all need to be delivered from the many diseases of the spiritual vision, from a defective or a rudimentary faith which fails to see Him who is invisible; above all, from that inversion of the spiritual order which loves darkness rather than light, which makes us satisfied to live in the city of dreadful night, wherein are found pride, vain-glory and hypocrisy, envy, hatred, malice and all uncharitableness.

These unholy trinities are well grouped. Pride, vain-glory, and hypocrisy are close kin. Pride, which may sometimes be a virtue, is here known for sin by the company it keeps. That kind of pride which grows from a common root of bitterness with vain-glory and hypocrisy is evil, and evil only. This is the pride which leads us, drest in a little brief authority, to play

> "Such fantastic tricks before high Heaven,
> As make the angels weep."

It is the pride which must be most offensive to Him who said, "Blessed are the poor in spirit,"

"Blessed are the meek." Even in religion, we know the danger of this form of pride—the pride of the bigot, which proclaims "We are Thy people"; the pride of the Pharisee, which proclaims, "God, I thank Thee that I am not as other men are." And then there is the kindred sin of vainglory: not the wholesome joy of life, the thrill of success, the gratification of work well done, the just appreciation of real values; but the glory that is vain, empty, hollow—the unfounded and unbounded glorification of self and of the things that minister to self, which must ever be dishonorable to man and offensive to God. The meretricious desire to shine and sparkle, the folly of fashion, the arrogance of social position, the flaunting of wealth, the boastfulness and intolerance of fancied ecclesiastical superiority—these are some of the familiar manifestations of this ignoble affection. We all profess to despise vanity:

> "'Tis an old maxim of the schools
> That vanity's the food for fools,"

yet there are few of us who do not sometimes glory in our shame.

Hypocrisy, too, though so abject a vice, is by no means a rare one. A little honest scrutiny into our own blinded hearts will convince us that we are not altogether free from sham and counterfeit. And when we recall our Lord's burning words against the hypocrites of His day, we realize how abominable is this sin in His sight. We dare not let the petition pass without asking, "Lord, is it I?" As the Litany itself reminds us, our religion should above all things be real, and we know very well that the unmasking of one hypocrite does more to arrest the progress of our Lord's Kingdom than the crafts and assaults of a hundred open enemies, whether men or devils. The Christian religion does not take kindly to mimicry and make-believe. We could not do better, when we come to this place in the Litany, both for our own sakes, who must answer to our Omniscient Judge, and for the sake of all honest men, who dearly hate a hypocrite, than to stop and say, "Good Master, if there is any sham religion in me, if I am in any degree living a double life and trying to deceive Thee and myself and my fellow men—from all the least and last remains of hypocrisy, good Lord, here and now deliver me!"

The transition to the next trinity of vices, envy, hatred and malice, and their summary "all uncharitableness," is a logical one. It is not a far cry from hypocrisy to envy, nor from pride and vain-glory to hatred and malice. The two classes of sins lie near together in those lower regions of meanness and degradation in the dark recesses of our blinded hearts. When they proceed out of the heart, they commence at once to work wrong to our neighbors, as well as to God and to ourselves, and they easily lead to sins against society and to crimes against the law. From the comparatively insignificant beginnings of envy to the most violent outbreaks of hatred or the most deliberate and dastardly plots of malice aforethought—through this whole range of evil affection, there is for us all constant menace and temptation. To study the habits of hatred or to read the latest chapters in the history of the School for Scandal, we do not need to go to the police-docket nor to the sensational newspaper—we have but to look into our own hearts and homes to see these vices in all their native ugliness. Nor is our religious life exempt from their defilement. The *odium theologicum* is not yet an unknown

disorder. And though the days of anathemas and inquisitions, of racks and thumb-screws, of religious wars and persecutions, are, we trust, forever behind us, yet we must confess that the world is not yet justified in saying of the modern as of the primitive Church, "See how these Christians love one another."

When we pray for deliverance from pride, vain-glory, and hypocrisy, we think of the plucking out of these noxious weeds so that the flower of humility may grow in our hearts. So when we pray to be delivered from envy, hatred, malice, and all uncharitableness, we think of the eradication of these ungentle and ungenerous dispositions that in their place may bloom the rose of love, that most excellent gift of charity.

Deliver us, O loving Saviour, from all these un-Christian things: let them not have the dominion over us: give us rather love, the love that envieth not, is not puffed up, seeketh not her own, thinketh no evil, beareth all things, believeth all things, hopeth all things, endureth all things.

And of Thee we ask it, Comforter divine.

"Gracious Spirit, Holy Ghost,
Taught by Thee we covet most

Of Thy gifts at Pentecost,
Holy, heavenly love.

"From the overshadowing
Of Thy gold and silver wing,
Shed on us, who to Thee sing,
Holy, heavenly love."

VIII.

From all inordinate and sinful affections; and from all the deceits of the world, the flesh and the devil,

Good Lord, deliver us.

[English Book: From fornication, and all other deadly sin; from all the deceits of the world, the flesh, and the devil.]

The Deprecation now to be considered presents the first verbal difference between the clauses of the Litany as they stand in the English and the American Prayer Books. Where the American Book has, "From all inordinate and sinful affections," the English Book has "From fornication and all other deadly sins." As many Litanies have here contained a petition against violations of the Seventh Commandment—"From all unclean thoughts," "From all uncleanness of mind and body"—we may regard this clause, even in its amended form, as referring primarily to this class of sins.

In that quaint but most instructive book, Dean Comber's *Companion to the Temple,* the sin of fornication is treated under four heads—its heavy guilt, its grievous punishment, its mighty power, its mischievous effects. Under the last head, the author says: "The mischievous effects which it produceth in the world should render it odious to us; it defileth and debaucheth persons who might have been excellent and useful, had they escaped this vice; it makes families miserable, unties the holy bands of matrimony, shakes the foundation of societies; it fills the world with rage and revenge, duels, and blood; yet extirpating all true valor, it makes an age effeminate and vain, incapable of action and empty of honor, but what is purchased in an infamous quarrel; it embaseth the spirit, besots the wits, and destroys the parts of the bravest men, and throws such a blot upon the beauty of the fairest women, that nothing is more deformed in the eyes of all sober persons." The England of Dean Comber (1675) had grave reason to deprecate these particular sins, and yet we do not have to go back to that time or place to find justification for his words. The England of the Restoration, the France of Louis XV., Rome

in the period of its decadence, Corinth at the time of St. Paul, serve to point the moral; but our own society affords sufficient reason to accentuate this suffrage. Every day that we live, and in all places, countryside and city, slum and park, inordinate and sinful affections are playing havoc with private character and with public morals. There is not a parish priest that says the Litany who has not, within his own knowledge, a number of distressing, tragic, heart-breaking examples. Any general supplication, in a Book of Common Prayer, would be radically defective without affording opportunity to beseech deliverance from these well-nigh universal sins. Nor can we fail to think of the emphasis placed upon this Deprecation in our own day and in our own land by those sinful affections, inordinate indeed, threatening the very basis of the social order, which are tending so frightfully to the debasement of Holy Matrimony, and to the increase of divorce and re-marriage. It has often been pointed out that the masterpieces of tragedy—the Iliad, the Dramas of Æschylus, Othello—are suggested by the crime of adultery. So, in the fugitive literature of the day, the problem most considered is

the problem of marriage and divorce. Yet it is not a question for the novel and the stage, so much as for the moralist and the social economist, and it is above all a question for Christian teaching and preaching, and for Christian prayer. We may be thankful that the Prayer Book, which contains this general supplication, contains also that form of the solemnization of Holy Matrimony which represents it as a religious obligation with sacramental significance, according to God's holy ordinance. If all our affections could be controlled by God's holy ordinance, they would be subordinate rather than inordinate; they would be pure, and not sinful. But they are, as we know, too often unruly and unrestrained; they are a part of that sinister, yet seductive, side of life from which we next desire deliverance, comprising "all the deceits of the world, the flesh and the devil."

This familiar phrase at once reminds us of the vow and promise made in Holy Baptism, "Dost thou, in the name of this child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that thou wilt

not follow, nor be led by them? I renounce them all; and, by God's help, will endeavor not to follow, nor be led by them." We are signed with the sign of the Cross "in token that hereafter we shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner against sin, the world, and the devil." Thus, from our very Baptism, we are both warned and pledged against this conspiracy of evil. To those of us who have received Holy Orders, there is still another reminder in the prayer from the *Veni, Creator Spiritus* (and it is applicable to all Christians):

> "Our weakness strengthen and confirm,
> (For, Lord, Thou know'st us frail;)
> That neither devil, world, nor flesh,
> Against us may prevail."

The deceits of the flesh are part and parcel of the Deprecation which we have just considered, "from all inordinate and sinful affections"; the deceits of the devil, we have already considered in the Deprecation "from all the crafts and assaults of the devil." In addition to these, we have to deprecate the deceits of the world. In the increasing luxury of living, the riot of plutocracy, the lust for wealth, the manifold excitements of

appetite, the demand for the ease and comfort of the body, and the over-stimulation of the mind, in all these forms of worldliness there are insidious deceits as well as open dangers. Every man knows what particular temptations the world has to offer him. "The world," as the Christian's enemy and deceiver, is not something vague and remote. "Look not," says Newman, "about for the world as some vast and gigantic evil far off—its temptations are close to you, apt and ready, suddenly offered and subtle in their address. Try to bring down the words of Scripture to common life, and to recognize the evil in which this world lies in your own heart." When the Prayer Book calls the world our enemy, when it describes the world as "miserable," and "naughty," a little clear thinking will show us that it is not the good that is in the world, the real pleasures and the glorious possibilities of life, that are meant, but the insidious, pervasive, asphyxiating atmosphere of evil, for which the phrase stands in the New Testament. There is no exaggerated asceticism or puritanism; but there is a Scriptural and a reasonable recognition of the cosmos of evil in the midst of which man's life on earth is now lived. There is no

mistaking the deceit and wickedness, the sinful pomps and vanities, of that world of which St. John said: "If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." We are followers of Him who said, "The prince of this world cometh, and hath nothing in Me." And if worldliness is our persistent enemy, our besetting sin, we are privileged to reflect that we pray for deliverance to Him who said, "Be of good cheer; I have overcome the world." And so the issue is joined, and in this warfare there is no discharge for any Christian Soldier. The Christian Champion ever cries:

"So let my banner be again unfurl'd,
Again its fearless watchword seen;
The world against me, I against the world,
Judge Thou, O Christ, between!"

IX.

From lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death,

Good Lord, deliver us.

Up to this point in the Deprecations, we have besought our Lord to deliver us from evil, and more especially from the causes, the kinds, and the consequences of sin. We now deprecate those calamities and visitations, more or less intimately connected with sin, which are spoken of as "judgments" or "evils." Nature appears arrayed against us as a hostile power, and man's inhumanity to man is considered in its dire results. Prayers for deliverance from these evils formed, as we have seen, the very essence of the earlier Litanies. In the Liturgy of St. Basil, we find the prayer, "Deliver, O Lord, this city, and every city and country, from famine and pestilence,

earthquakes and inundations, fire and the sword, from invasion of strangers, and from civil war." The Anglo-Saxon Litany has the petition, "From the persecution of the heathen, and of all our enemies"; a French Litany of the tenth century, "From the fury of the northmen"; the Litany of the *Consultation* of Hermann, Prince Archbishop of Cologne, from which much of our Litany is taken, "From pestilence and hunger, from war and slaughter, from lightning and tempests." In these Deprecations we seem, therefore, to hear the echo of those turbulent times during which Litanies came into general use. They bear the marks of bloody fingers, and are stained with the blot of tears. We read into them the thrilling history of Christendom during the ages of its most threatening exposures and upheavals; when plague, pestilence and famine were rampant on every hand, and battle, murder and sudden death ran riot in the earth. It may, perhaps, seem to us, as we read the Litany in our comfortable churches, surrounded with the safeguards of modern civilization, that these particular Deprecations do not very deeply touch us. And yet they have, even apart from their history, a most timely

interest and importance. In spite of all the arts and artifices of our present knowledge and skill, in spite of the gracious advance of the powers that make for safety and for peace, such dangers as these still threaten us, and ever and anon they descend upon us, with havoc and horror in their ghastly train. Indeed, it sometimes appears as if the tragedy of physical calamities received a dramatic accentuation in the sharp antithesis which it presents to the customary serenity and immunity of our present conditions of life. The wreck of an ocean liner or of a "limited" train, the devastation by fire, or flood, or earthquake, of a modern city with all its protections and defenses, the plague or famine of which we read, with harrrowing detail, as we sit at our breakfast tables, the grewsome murder occurring in some famous hostelry or quiet residence within the very shadow and shelter of the law—all such accidents and tragedies appear the more horrible by way of contrast with the wonted safety and peacefulness of life in civilized society. And these calamities do happen to us, and to all men. Man has not yet attained the mastery either of nature or of his own savageness and brutality. Our daily news-

papers tell us of pestilence in India, or famine in Russia, of battle in many parts of the earth, of murder in our own neighborhood, of sudden death in a railroad holocaust or an ocean collision. It has been reserved for the twentieth century of our era to be appalled, in the eruption of Mt. Pelée, by the most destructive physical cataclysm known to history. We cannot, therefore, let these petitions lightly pass as though they belonged to barbarous ages, or to remote and uncivilized lands. Perhaps no one of us has reached years of experience without having made use of these very petitions, whether in behalf of himself, or of those near and dear to him. Lightning claims its victims, even in an age that calls itself the age of electricity. Tempests and cyclones on the land wreck our modern towns and villages, and on the sea toss and often engulf the steel warships, as they tossed and sunk the wooden walls of old England, or the galleys of Rome. Neither plague, pestilence, nor famine has been wholly subdued. And yet we cannot use these petitions without stopping to think how thankful we ought to be for the comparative immunity which we enjoy, for all the discoveries and inventions of science, and for

all the alleviations secured to us by law and order, by sympathy and charity. The very suffering which nature has inflicted upon man has had an immense educative value upon the race, and this has shown itself not only in the growing control and utilization of physical forces, but in the development of sympathy and human kindness. "Nature," it has been said, "has indeed been here a great educator in human pity and helpfulness; the very suffering she has inflicted has disciplined man in mercy. The time was when natural calamities divided men; the time is now when calamities evoke the sympathy that hastens to help; and the time will be when the sympathy, anticipating the calamity, will restrict its reign, reduce its proportions, and, by the amelioration of nature and the lot of man, tend if not to eliminate famine and pestilence from his life, yet to lessen all their attendant miseries and fears, and to educe at the same time those higher humanities which had otherwise remained latent within him." In dealing, for example, with plague and pestilence, we have not only to be grateful for the advance in medicine, hygiene, and public sanitation, but also for the sense of civic responsibility which makes

the enforcement of quarantine possible, and for the intelligent and heroic sympathy which brings doctors and nurses to the aid of the afflicted locality, and opens the treasures of wealth, even in distant lands, for the relief of the sick and destitute. So in thinking of famine, of the days when

> "All the earth was sick and famished;
> Hungry was the air around them,
> Hungry was the sky above them,
> And the hungry stars in heaven
> Like the eyes of wolves glared at them,"

we have reason to thank God for the more intelligent cultivation of the earth, for the comparative infrequency of war, for the facilities of transportation and distribution, and also for the quickened sense of human brotherhood which prompts the organization of systems of relief, and lays all Christendom, moved with compassion, under willing contribution for the feeding of the hungry multitudes. In all of these alleviations and ameliorations, we plainly see not only the development of civilization (the secular side of Christianity), but also the answer to Christian prayer in the extension of the Kingdom of Love as the mind of Christ becomes more and more the mind of all good Christian men. And finally, in those

conditions in which, as we have seen, this suffrage has yet, despite all improvements, a present meaning and necessity, it is our privilege to remember that we may supplement these brief petitions of the Litany by appropriate prayers in the Prayer Book such as those to be used "in all Ships in Storms at Sea," or "in Time of Dearth and Famine," and "in Time of great Sickness and Mortality." We may remember also, for our unspeakable comfort, that this historic cry of the Litany is addressed to Him who during all the ages of dread and darkness, of need and danger, has been the stay and succour of His people; who is now our Helper and Defender, as He was of old when it was His daily duty and delight to feed the hungry and to heal the sick, and when He said to the tempest, "Peace, be still."

X.

From lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death,

Good Lord, deliver us.

That part of the fourth Deprecation which we have just considered, with its reference to natural calamities, reminds us of the intimate connection between nature and the sin of man. The shadow of the fall of man lies across the whole earth. Nature appears painful and heartsick, or else tragic and cruel. There are some landscapes which look like broken hearts. The English poet standing on Dover Beach hears from the northern sea "the eternal note of sadness," voicing the ebb and flow of human misery—the same note which Sophocles heard on the shores of the Ægean. And there is tragedy as well as sadness. In the red riot of the jungle beasts devour one another,

the tiniest insects wage ceaseless war, the lightning blasts the oak, "the sun which quickens, kills." Man, too, as we have seen, suffers by reason of his physical environment. The flood and the fire, the avalanche and the earthquake, the ice-field and the desert, the choke-damp and the volcano, are in a league of destruction with lightning and tempest, with plague, pestilence, and famine. Man is the representative of creation, the earth is said to have been cursed because of his sin, and the conflict and disorder of evil are manifest in the present destructiveness of nature. Nature shares in the finality of redemption: "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. . . . For we know that the whole creation groaneth and travaileth in pain together until now." Meanwhile, a part of man's discipline lies in his subjection to the hostilities of natural forces, and in his progressive conquest and subjugation of them. They are still "evils" to be dreaded and to be deprecated, until the hour of ultimate deliverance when the whole creation shall be purified, pacified, and redeemed. We feel, however, that physical calamities are in a different category from such sins of men as battle

and murder. In these, the element of moral responsibility comes directly into view. We return to the sphere of the moral law, and read anew the Commandment of Mount Sinai interpreted and fulfilled by the teaching on the Mount of the Beatitudes, "Thou shalt not kill." The envy, hatred, and malice of the preceding Deprecation are beheld in their disastrous culmination, and at the same time we anticipate the Supplication, "That it may please Thee to give to all nations unity, peace, and concord." It is, however, not so much the larger, or abstract, aspects of war that are here presented, as that individual and concrete aspect which classifies it with murder, and represents it as a cause of sudden death. Even from this point of view there is reason to be grateful for the amelioration that has taken place since the days of the early Litanies. Christianity has at least so far softened the world that feeling between man and man is less vindictive, that battles are less blood-thirsty and savage, that under the appropriate sign of the Red Cross doctors and nurses move to and fro on their mission of mercy—that there is hospital care for the wounded and decent interment for the dead. We have come some short

distance on the way toward the law of Christ, which proclaims "Love your enemies." Yet, with all mitigations, battle is a dreadful thing. The war correspondent and the realistic painter or novelist describe it, stripped of glamor, in all its hideousness and horror, and as we behold the appalling scene we feel the need to cry, "Good Lord, deliver us." The conditions in regard to murder are very similar. We may be thankful that human life is now much safer, that the days have passed when every man's hand was against his neighbor, when lawless bands of marauders went about in search of helpless victims, and the hired bravo "removed" the inconvenient rival or enemy from the pathway of the great. The sneer of the cynic, "We are all brothers: all Cains and Abels," has now less point. Yet murder is by no means an extinct species of crime; it is still a diabolical fine-art, sinister, and terrifying, and the prayer for deliverance applies to actual conditions in our daily life. Nor should we forget how prone we are to take the law into our own hands, to give way to the impulse of anger, and to neglect the warning of the holy Apostle St. John, "Whosoever hateth his brother is a murderer."

The last item of the present group, "From sudden death," is one which always attracts attention and which sometimes arouses criticism. Hermann's Litany has "From sudden and evil death," the Anglo-Saxon "From sudden and everlasting death," the Litany of the Primer of 1410, "From sudden death and unadvised." The Latin form, *"A subitanea et improvisa morte,"* helps to explain the real meaning of the petition—death sudden and unforeseen, or unprepared for; while the collocation with battle and murder (and the recent reference to lightning and tempest), adds the inference of death by violence or accident. There is, of course, a sense in which those who love to use the Litany should be regarded as belonging to that class of whom Bishop Wilson says, "A person whose heart is devoted to God will never be surprised by death." The Christian will be reconciled to any form of death which may be in accordance with God's will for him, and will endeavor always to keep his lamp trimmed and burning; but the better Christian a man is the more earnestly will he desire (should it be the will of God), both to spare his family and friends the terrible shock and the danger and difficulties

of mind, body, and estate which usually attend a sudden and unforeseen death, and also to have opportunity to fit and prepare himself for the great transition by repentance and prayer, and by the reception of the last rites of the Church. Our Lord was certainly always ready for death, and He had made preparation for the end; but He used the time and opportunity afforded Him even upon the cross to pray for the forgiveness of His enemies, to provide for the welfare of His mother, and to commend His soul into the Father's hands. How much poorer would the Church be, when Good Friday comes, were we deprived of those last words on Calvary! We could not do better in this connection, than to listen to the words of the judicious Hooker: "Our good or evil estate after death dependeth most upon the quality of our lives. Yet somewhat there is why a virtuous mind should rather wish to depart this world with a kind of treatable dissolution, than to be suddenly cut off in a moment. . . . Let us which know what it is to die as Absalom, or Ananias and Sapphira died; let us beg of God, that when the hour of our rest is come, the patterns of our dissolution may be Jacob, Moses, Joshua, David; who

leisurably ending their lives in peace, prayed for the mercies of God to come upon their posterity, replenished the hearts of the nearest unto them with words of memorable consolation, strengthened men in the fear of God, gave them wholesome instructions of life, and confirmed them in true religion; in sum, taught the world no less virtuously how to die, than they had done how to live." Considering also not only the example which the Christian ought to set in the manner of his dying, but the opportunity which he must reasonably desire to prepare for his departure, how thankful we should be for the tender, beautiful, and heart-searching services to be found in our Book of Common Prayer. In the Order for the Visitation of the Sick, with its solemn "Commendatory Prayer for a sick Person at the point of departure," and above all in the gracious opportunity of receiving the Holy Communion even *in extremis,* provision is made for the leisurable departure of the dying Christian, whensoever it may be in accordance with the Divine will. So that, whether we consider others or ourselves, there is abundant reason to justify and to emphasize the petition, "From sudden death, good Lord, deliver

us." The Christian ever cries, with the Hebrew psalmist, "O spare me a little, before I go hence and be no more seen."

"When the solemn death-bell tolls
For our own departing souls,
When our final doom is near,
Jesu, Son of Mary, hear!

"Thou hast bowed the dying head,
Thou the blood of life hast shed,
Thou hast filled a mortal bier;
Jesu, Son of Mary, hear!"

XI.

From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy, and schism; from hardness of heart, and contempt of Thy Word and Commandment,

Good Lord, deliver us.

This Deprecation is one of the longest clauses of the Litany. It enumerates eight evils, three of which, sedition, privy conspiracy and rebellion, chiefly concern the State; three, false doctrine, heresy and schism, the Church; and two, hardness of heart and contempt of God's Word and Commandment, the individual. If we turn to the first Prayer Book of Edward VI. (1549), we find that the corresponding suffrage reads, "From all sedicioun and privye conspiracie, from the tyrannye of the bishop of Rome and all his detestable enormities, from all false doctrine and herisy, from hardness of heart, and contempte of Thy word and commandmente." The petition for de-

liverance from the Bishop of Rome and all his detestable enormities, first inserted in 1544, omitted after 1549, and now conspicuous by its absence, recalls the time when the tyranny of the Pope was a real danger, and when the usurpations and abuses of the Papacy in England were both enormous and detestable. Another way-mark of history is indicated by the words (not found in the Books of Edward or Elizabeth), "rebellion" and "schism." These words were added in 1661, after the Restoration, when the sad results of these particular evils were fresh in the minds of men. As to the connection between the two classes of evils, those which threaten the State and those which threaten the Church, it would seem that, by every propriety, the two should be considered together. Disturbers of the public peace have usually attacked both Church and State. This has been seen not only in the bloody history of religious wars in countries where Church and State are united, but in the disorders, under any form of government, directed against both State and Church, as institutions of society. Anarchy and atheism are usually hand in hand. It is true that the patriot in politics may be reckoned a heretic

in religion, while the schismatic in religion may be held a model citizen of the State, yet there is a connection between the two kinds of public evils quite close enough to warrant their association in the same suffrage. They are common sins against the common weal, and they find a fit place side by side in our Common Prayer. We should beware against dismissing them as pertaining only to the days of plot and counterplot in the England of the Tudors and the Stuarts, nor should American Churchmen imagine that because the Church is not with us established by law, we are not therefore desirous as Churchmen to avert the evils of sedition, privy conspiracy and rebellion from the State, nor as citizens to be free from false doctrine, heresy, and schism in the Church. We are both Christians and citizens, and the more careful we are to render to God the things that are God's, the more exact we shall be in rendering to Cæsar the things that are Cæsar's. We may well thank God that our prayer for deliverance has been heard, and that we enjoy the inestimable benefits of Christian citizenship in a free Church in a free land; but there is still urgent need for us to watch and pray lest we sometime fall into temptation,

and there is yet much of the spirit of rebellion and schism from which we need deliverance.

In the first group, political evils, or sins against the State, are three specifications: sedition, privy conspiracy, and rebellion. Sedition, by etymology a going aside or apart to have one's own way, and so a factious incitement of discontent against government, is the root of the other two, leading to plots and intrigues which soon become privy conspiracy, and thence to overt acts of armed resistance, which constitute rebellion. In using this petition, we must be careful to apply it without prejudice or partisanship. It is easy to call names, to brand agitation as sedition, and to declare our political enemies traitors. Let us remember that the Litany was used, with a good conscience on both sides of the Atlantic during the war of the Revolution, and on both sides of Mason and Dixon's line during the war between the states. The scope of this suffrage seems particularly to apply to the stirring up of discontent and strife by factious and selfish men, through furtive and treasonable means. In different times and in different lands the evil spirit will show itself in different ways, but always with

a danger to the well-being of society from which all good citizens may earnestly pray to be delivered. The rebellion of Absalom, the conspiracy of Catiline, the Gunpowder Plot, the "Affaire Dreyfus"—a thousand other historic examples, ancient and modern, will suggest themselves. In our day, we have our own peculiar dangers. The terms "anarchist," "nihilist," "the reds," "the party of physical force," etc., though often used loosely and inexactly, represent the ramifications of a sort of international conspiracy against government. Not only is the Autocrat of Russia its victim, but even the President of the United States of America. Beyond a question, its propaganda is seditious, its plots are of the very essence of privy conspiracy, and its riots and assassinations are of the nature of rebellion. It is no nightmare of yellow journalism or sensational fiction, but a public danger so grave and serious, so opposed to all the principles of Christianity as well as to all the principles of civilized government, that even while we organize and legislate against it, it is neither unbecoming nor unnecessary to pray, whether as citizens or as Churchmen, "Good Lord, deliver us." Other dangers

from within threaten the State, dangers of treason, stratagem, and spoils, dangers more especially of an economic and industrial character. The privy conspiracies of "trusts," "mergers," and "combines," defying the law and public opinion, corrupting and controlling legislation, and entrenching themselves behind the golden walls of wealth —on the other hand, the sedition of social discontent, the organization of labor into imperious unions which by sheer force of numbers intimidate opposition and influence legislation, the "strikes" which paralyze trade, make the innocent suffer with the guilty, bring discomfort and danger to the public, and often culminate in battle and murder; it is from these directions that the evil appears most menacing. It seems as if the ship of State (to use the old figure) were about to attempt a perilous passage between the Scylla of labor and the Charybdis of capital; between the arrogance and insolence of organized wealth, and the growing discontent and restlessness of organized labor. In short, our own age has its own problems: the modern State is face to face with evils and enemies, and all good citizens and patriots must unite in the petition, "O Lord, save

the State, and mercifully hear us when we call upon Thee!" We are glad that in the present Deprecation of internal dissensions and disorders, and in the subsequent Intercessions for the peace of the nations, and for the blessing of all Christian rulers and magistrates, our Litany makes valuable contribution to the sacred cause of patriotism and good citizenship. It teaches us to pray:

"Bless Thou our native land!
Firm may she ever stand,
Through storm and night;
When the wild tempests rave,
Ruler of wind and wave,
Do Thou our country save
By Thy great might."

XII.

From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy, and schism; from hardness of heart, and contempt of Thy Word and Commandment,

Good Lord, deliver us.

The next group of evils is also a group of three, one of which, false doctrine, may be regarded as the source of the other two. False doctrine leads to heresy, and heresy to open and declared schism. As related to the evils which threaten the State, these three, which hurt and assail the Church, are in an ascending scale, being considered more sinful than sedition, privy conspiracy and rebellion, though less sinful than hardness of heart and contempt of God's Word and Commandment. Men are no longer burned at the stake for holding false doctrine, nor turned over, as heretics, to the secular arm; but the drawbacks and dangers arising from this class of evils are very serious, and we

find it necessary to make them the subject of frequent and earnest prayer. Every Priest of the Church, at his Ordination, and every Bishop, at his Consecration, promises "to banish and drive away from the Church all erroneous and strange doctrine contrary to God's Word." As we all know, there is no error too absurd, no doctrine too perverted for men to endeavor to prove and maintain it by the words of Holy Scripture. Nor do we have to go back to former times to find examples of the fantastic and monstrous delusions which have been set forth in the name of Christianity. Our own age has witnessed the amazing phenomenon of Mormonism, and we have always with us, in one form or another, such wild fanaticisms as Dowieism, and such pompous absurdities as Eddyism. One and all of them usurp the Christian name, and claim to teach Christian doctrine. Mormonism calls itself "The Church of Jesus Christ of Latter Day Saints," Dowieism, "The Christian Catholic Church in Zion," Eddyism, "Christian Science," or, "The Church of Christ, Scientist." Perhaps Mormonism affords the most striking instance of the danger which such impostures afford to the State as well as to

the Church. Its history has demonstrated that it is as full of sedition, privy conspiracy, and rebellion as it is of false doctrine, heresy, and schism. Its centralized hierarchy, with its 300,000 adherents and its active missionary propaganda in all parts of the world, can but be regarded as a serious menace to the public good. When we reflect how rapidly such movements gain supporters from the ranks of the ignorant and the unwary, the ambitious and the dissatisfied, the sentimental and the neurotic, we can but pray for Divine deliverance. Yet we must not limit the application of the petition to extreme cases. All three of these evils disturb the peace of the Church in the less developed as well as in the more aggravated forms. There is actual heresy within the Church as there is actual sedition and conspiracy within the State; both of them are real, not imaginary evils. Heresy, says Blackstone, "consists not in a total denial of Christianity, but of some essential doctrines, publicly and obstinately avowed." Heresy is, therefore, a serious matter; a matter so serious that an inspired Apostle treats it with all possible gravity: "As there shall be false teachers among you who privily shall bring in

destructive heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." We dare not, then, use the term to denote mere differences of opinion about matters which are not of the essence of the Faith. It is as short and as easy a method to call the man who differs from you in religious matters a heretic, as to call the man who differs from you in political matters a traitor. The grim sport of heresy-hunting may well be left to zealots and bigots. At the same time, we dare not deceive ourselves by imagining that heresies are only matters of Church history, recalling queer names and old logomachies buried in

"Many a quaint and curious volume of forgotten lore."

Heresies are but too rife among us, and the most destructive of them are those which are concerned with our Lord's Divinity. These range over a large field, from the indeterminate forms of "liberal" theology within the orthodox Communions to the baldest and most militant Unitarianism. Assailing as they do, whether covertly or openly, directly or indirectly, the central tenet of Christianity, all these heresies are evil and evil only. The only good that can come out of

them is that the Church is thereby being constantly brought to judgment, and forced to declare herself. As St. Paul said to the faithful of his day, "For there must be also heresies among you, that they which are approved may be made manifest among you." Here, as we have seen, the Litany plays its part as a defender of the Faith, witnessing in every line and letter to the Divinity of our most holy Redeemer.

But there is still another member of this evil group—the sin of schism. One of our most familiar hymns exhibits the distinction between the two dangers to the Church, in the lines—

> "By schisms rent asunder,
> By heresies distrest."

To be rent asunder is worse than to be distressed, and if there is any uncertainty in our minds as to either the prevalence or the perniciousness of this final affliction, we have but to look around us. The *disjecta membra* of the Church lie scattered in every direction. The expression, schism, it has been said, "is doubtless derived from the passage where we read that the soldiers at the Crucifixion refrained from tearing into parts the seamless robe of our Lord. That garment was

taken as a figure of the Church—as our Lord prayed that it might be one, united and undivided —and the word 'schism,' or 'rending asunder,' was applied to those foolish and unhappy quarrels which make men leave the Church of God, and adopt some novel form of worship for themselves." It would seem as if our present unhappy divisions exhibited the *reductio ad absurdum* of sectarianism. For it has been shown, by many examples, that the tendency of schism is to go on separating and dividing until we have sects and sectlets and sections of sects in endless multiplication. We do not wish to call our Christian brothers bad names, and to brand them as schismatics; but facts are stubborn things, and we may well rejoice that sectarianism is getting on the conscience of the churches—that it is becoming felt not only as an economic error and an ecclesiastical evil, but as a sin against our Lord and Saviour Jesus Christ. The present condition of the Church is a very perplexing one. It certainly falls most legitimately within the golden circle of prayer, and we who love the Prayer Book may rejoice that we have so many and so various forms of General Supplication—for the holy Church universal, for

the blessed company of all faithful people, for the whole state of Christ's Church militant, for the Unity of God's People. Such petitions, together with the suffrages of the Litany, are our contribution to good Churchmanship. Surely they will not fail of audience with Him who prayed the Father, "That they all may be one."

"Head of Thy Church beneath,
The Catholic, the true,
On all her members breathe,
Her broken frame renew!
Then shall Thy perfect will be done,
When Christians love and live as one."

But the Litany never lets us put out of sight our own private and personal sinfulness, and so the suffrage closes with a petition against hardness of heart, and contempt of God's Word and Commandment. The worst of all evils are not temporal, nor political, nor even ecclesiastical, but spiritual. Both hardness of heart and contempt of God's Word are intimately connected with those evils which we have just deprecated; but they are also in themselves grievous sins, and they are further to be regarded as the judicial consequences of sin. Therefore, the Deprecations here reach an appropriate climax. "Better were it,"

says Dean Comber, "for us to be scorched with lightning, torn with tempests, smitten with plague, and pined with famine; yea, better were it for us to die by cruel hands, or sad accidents, than to be given up to hardness of heart and contempt of God's Commandment. Those can but kill our bodies, this marks body and soul to destruction: wherefore, whatever we suffer, O that we may never suffer this! And our very desire to escape it is a sign it is not yet come upon us. Let us then to this absolutely, and to all the rest with submission, say, Good Lord, deliver us!"

XIII.

By the mystery of Thy holy Incarnation; by Thy holy Nativity and Circumcision; by Thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By Thine Agony and Bloody Sweat; by Thy Cross and Passion; by Thy precious Death and Burial; by Thy glorious Resurrection and Ascension; and by the Coming of the Holy Ghost,

Good Lord, deliver us.

To the next three clauses of the Litany it is usual to give the name Obsecrations, from a Latin word which means entreaties. "Let us fly to God," says an old author, "with humble obsecrations and hearty requests." Having devoutly prayed our Lord to deliver us from all evil, from sin and its consequences, and from temporal and spiritual judgments and calamities, we now enforce our petitions by suffrages still more moving. We plead those holy things for the sake of which,

and by means of which, we may hope that our prayers will be heard and our deliverance assured. Instead of the "from" of the Deprecations, the key-word of the Obsecrations is "by"; and "by" does not here mean only "because of," or "for the sake of,"—as when we pray for help "For Thy Name's sake"—but it means also "by virtue of," "by means of," "by the merits and power of." The facts and phases of our Lord's mediatorial Person and Work here mentioned are not mere recitals to move upon His memory. Nor are they but rehearsals for our example and edification: they are one and all part and parcel of His atonement, and each is contributory as a meritorious cause of our salvation. As St. Leo says: "All our Lord's acts were sacramental as well as exemplary: they were each links in the golden chain of salvation by which the Son of God raised a ruined world from its perishing state." We are not, indeed, saved by any one of them, nor by the sum total of them, apart from Himself: they have no virtue independent of Him. It is not the atonement, in part or in whole, as a thing in itself, a plan, a scheme, which saves us. We are saved by the atoning Christ: by a Person.

But each of these successive steps and stages of redemption has special significance in relation to the Person of the Redeemer, and to the persons of the redeemed, and each is, in the order of grace, an auxiliary and efficient cause of salvation. None of them was unnecessary, and each, in due subordination, is part of the effective totality. We are told that John Knox and his supporters, in a letter to Calvin, criticising the Prayer Book of 1552, objected to the Obsecrations as being "a certain conjuring of God." But unbiased reflection must certainly remind us that such forms of entreaty to God are of frequent use in Holy Scripture, from the times of David to those of St. Paul, while liturgical instinct and devotional experience point out these clauses as the very heart of the Litany, pulsating with the life of God and man.

Keeping well in view this sacramental, mediatorial aspect of the Obsecrations, we are reminded, as we repeat them, of two thoughts which they readily suggest. The first is, the point of contact which they establish between the Litany and the Creeds. We sometimes set the Creed to music: the Litany is the Creed set to prayer. This applies to the Invocations, and to other portions, but

it is especially notable in the Obsecrations. It is as though we were taking the Creed, article by article, and pleading it as a form of supplication. Thus the Prayer Book maintains and safeguards the unity of the Faith. The most impassioned utterances of devotion are in consonance with the exact statements of the historic symbols of the Christian Faith. The Litany, like the Creeds, thus becomes, also, a witness to the historicity of the Christian religion. The facts of our Lord's earthly life, the actual life of a real Person, lived under conditions of time and space, a part of the world's history, pass in quick succession before us. It is a sort of epitome of the Gospels—a swiftly moving Passion Play, in which the most stupendous and indisputable events of human history flash, in a series of pictures, across our view. From the Nativity to the day of Pentecost, the cycle is complete. In a few great phrases, the epic of the world's redemption is repeated, and we are reminded that the Living Christ, to whom, in the twentieth Christian century we address our prayers, is the Christ of the first century, the Christ of history, the same yesterday, to-day, and forever, while not one event of that

holy life has ceased, or will ever cease, to have a meaning and a message for every redeemed child of man.

Then, as everyone must have thought, there is in the Obsecrations a point of contact between the Litany and the Christian Year. That due proportion of the Faith, with its inestimable educational benefits, secured to the Church in the successive seasons of the Christian Year is, in these suffrages of the Litany, represented and epitomized. As the various seasons pass, we love to underscore the fact then uppermost in the mind of the Church. In Advent, and at the Feast of the Annunciation, we emphasize the mystery of our Lord's holy Incarnation; at Christmas, His holy Nativity; at New Year's, His Circumcision; at Epiphany, His Baptism; during Lent, His Fasting and Temptation; during Holy Week, His Agony and Bloody Sweat; on Good Friday, His Cross and Passion; on Easter Even, His precious Death and Burial; on Easter Day, His glorious Resurrection; on Holy Thursday, His Ascension; on Whitsunday, the Coming of the Holy Ghost. Thus the Litany is involved in the succession of the seasons, and as each recurs, while the years

pass, we bring its leading thought into daily use and plead it afresh before our Lord in these petitions of our Common Prayer.

Before considering the Obsecrations in detail, we remark the peculiar language of the first of them: "By the mystery of Thy holy Incarnation." The Incarnation, the pivotal fact of human history, the centre and the heart of the Christian Religion, the *sine qua non* of the redemption of the world, is of right mentioned first, and it is declared to be, in the theological use of the word, a mystery. There is, no doubt, a reference to the words of St. Paul in the third chapter of I. Timothy, where he declares: "Great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." The mystery of the holy Incarnation, like the mystery of the Holy Trinity, is one of those profound and inclusive mysteries which, as we have seen, when once accepted, justify and account for a number of other facts, which, without them, would be severally inexplicable. The Incarnation of the Son of God must, of necessity, in the present condition of knowledge, be

a mystery to men and angels. But, once accepted, all the other episodes here recited, even the Resurrection and the Ascension, fall into place, and are seen to be reasonable and necessary. It would seem as if, in the Providence of God, the Incarnation were now assuming in philosophy, as well as in theology, the central position to which it is entitled. The Church of to-day recognizes, more clearly than has been recognized for many generations, the far-reaching significance of the fact that she is the Church of the Incarnation. The Christ of dogma is the Christ of history: the Christ of the Litany is the Christ of the Gospels: the Church is the Body of Christ—the Sacramental Life of the Church is the extension of the Incarnation: "We know that the Son of God is come, and hath given to us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life."

"Christ, by highest heaven adored;
Christ, the everlasting Lord;
Late in time behold Him come,
Offspring of the Virgin's womb.

"Veiled in flesh the Godhead see;
Hail the Incarnate Deity,

Pleased as Man with man to dwell;
Jesus, our Emmanuel!"

"By the mystery of Thy holy Incarnation—
Good Lord, deliver us!"

XIV.

By the mystery of Thy holy Incarnation; by Thy holy Nativity and Circumcision; by Thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By Thine Agony and Bloody Sweat; by Thy Cross and Passion; by Thy precious Death and Burial; by Thy glorious Resurrection and Ascension; and by the Coming of the Holy Ghost,

Good Lord, deliver us.

The adjective "holy," applied to the Incarnation, is repeated in connection with that manifestation of God in the flesh called in the Litany, as in the service for Christmas Day, the Nativity. There is no mention of the Blessed Virgin Mary, and even the Annunciation, mentioned in some forms, is here omitted. But we may pause to think of the sweet obedience and the holy love, the purity and the gentleness that enfolded the Babe of Bethlehem and the Boy of Nazareth—of all the circumstances of that most holy Birth and

Childhood. And so we pass to His Circumcision, the act of submission to the Jewish law, the acceptance of the common lot of the chosen people, the necessary step towards our deliverance from the law through His obedience, the solemn, legal acceptance of the Name that is the sign of our salvation. And thus we pray, "O holy Jesus, for Thy Name's sake deliver us: O Son of David, have mercy upon us,"

"Jesu, Son of Mary, hear."

We then make mention of His Baptism, the inauguration and authentication of His office as Messiah, His acceptance of the Messianic work, and His public undertaking of it. We love to think of that ceremony of initiation which He was about to hallow by making it a Sacrament of His Church and a means of His Grace, and whenever Holy Baptism is for any reason fresh in our minds, when, as Parents or Sponsors we have presented our children for the reception of the great Sacrament of Regeneration—or when, perchance, we are in any way tempted to break our own Baptismal Vows, we place new emphasis upon the petition, "By Thy Baptism, good Lord, deliver us."

Following the Gospel according to St. Matthew which tells us, immediately after the narrative of our Lord's Baptism, "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil," we next plead—"By Thy Fasting and Temptation." This is the Obsecration nearest to us during Lent, and here, no doubt, have many generations of Christians been accustomed to pause awhile in serious reflection. Most Litanies have some equivalent suffrage. In one we read, "By the tempting of the fiend in the desert"; in another, "By Thy fasting and much other penance doing." What a blessing it is to be able to reflect, in every sincere struggle for self-mastery, in every resistance of evil, in every act of abstinence or abnegation, that our Lord knows and understands; that He fought, against the world, the flesh, and the devil, a fight which was more than a sham fight, and won a victory that was for us as well as for Himself. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may ob-

tain mercy and find grace to help in time of need."

"By Thy days of sore distress
In the savage wilderness,
By the dread permitted hour
Of the mighty tempter's power:
Turn, oh turn a favoring eye,
Hear our solemn litany!"

With the next clause, we pass from those Obsecrations which rest upon our Lord's holy life, to those which are associated with His precious death. The ground on which we stand is holy ground, and the landscape, like the moonlit olives of Gethsemane, is chiaro-oscuro, or, like the hill of Calvary, inscrutably dark. The very words we use are the most sacred words in the vocabulary of Christendom. How incongruous—did we not know the old, old story—would they appear applied to God Incarnate: "agony," "bloody sweat," "cross," "passion," "death," "burial." Except by the use of the word "precious," reminding us of the inestimable value of our Redemption, descriptive terms are felt to be superfluous—the tremendous facts are named, each a mystery, like the Incarnation, each holy, like the Nativity, each indeed glorious, like the Resurrection and Ascension,

but with a different kind of glory, the glory of obedience, the glory of sacrifice, the glory of pain. Here, of all places in the Litany, every Christian worthy of the name must be dreadfully in earnest. We dare not speak lightly or unadvisedly to our Lord about His sacred Passion. We remember, too, that prayer is power, and that in the very utterance of these awful facts of our Redemption, we are, as it were, introduced into the power-house of Christian dynamics wherein, all about us, are the mightiest spiritual forces of the universe ceaselessly working out the salvation of the world.

As we think upon the Agony and Bloody Sweat —recalling the record, how He "kneeled down, and prayed, saying, 'Father, if Thou be willing, remove this cup from Me; nevertheless, not My will, but Thine, be done.' And being in an agony He prayed more earnestly; and His sweat became as it were, great drops of blood falling down to the ground"—we are reassured as to His sympathy with us in the small yet real Gethsemanes of our lives, when we confront the night and the loneliness and the unyielding will of God. O most merciful Saviour, by Thy night of lonely vigil,

by Thy strong crying and tears, by all the efficacy of Thy struggle, and of Thine obedience, do not forget us when we lie under the cold moon in our fiend-haunted gardens—by Thine Agony and Bloody Sweat, good Lord, deliver us!

And then, the Cross and Passion! We pause here to say, "All glory be to Thee, Almighty God, our heavenly Father, for that Thou, of Thy tender mercy, didst give Thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world." And having returned thanks, we plead for deliverance by that stupendous Fact, and we re-enforce our entreaty by the mention of His precious Death and Burial. Thus we pass along the *Via Dolorosa,* down into the grave, and thence emerge into the glories of the Resurrection, claiming our deliverance by all the powers of an endless life therein revealed and certified to man: and then on to the glorious climax of the Ascension. Nor do the Obsecrations cease until we have made mention of that great event wherein the Ascended Lord returns to dwell with His Church through

the Coming of the Holy Ghost. For Pentecost is not an epilogue to the Incarnation, an afterthought of redemption, but is essentially and vitally a part of our salvation. As God the Father gave us His best when He gave us the unspeakable gift of His Son, so God the Son, when He ascended up on high to lead captivity captive, and to give gifts unto men, bestowed upon His otherwise orphaned disciples the greatest of all blessings when He sent them His Spirit to abide with them forever. The Holy Ghost, the Third Person in the Holy, Blessed and Glorious Trinity, came into the Church in fulfilment of promise and in answer to prayer; by what more appropriate petition could we complete these solemn entreaties than by calling upon our Lord to deliver us, who so deeply need the Pentecostal power, the sanctifying grace, and the holy comfort, "By the Coming of the Holy Ghost"?

XV.

In all time of our tribulation; in all time of our prosperity; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

[In the English Prayer Book, "wealth" instead of "prosperity."]

In this Suffrage, the "by" of the preceding Obsecrations and the "from" of the Deprecations, give place to the word "in." In all the changes and chances of life, we need to be delivered from all evil by the merits of our Lord's redeeming power, the different stages and phases of which we have just pleaded before Him as grounds for His mercy. The summing up includes all the vicissitudes of our life, and is so expressed as to remind us that there is never a time when we do not need deliverance—whether in prosperity or adversity, whether in life or death or until the vista of destiny closes with the day of judgment.

In inserting, at this point of the Litany, a summary of this sort, we are following (especially as to the two last clauses), a frequent use. The primer of 1535 has "In time of our tribulations, in the time of our felicity." In the Litany of 1410 there are two clauses: "In oure of oure death, Lord, deliver us," and, "In the day of dome, Lord, deliver us." Most of the older Litanies contain, in one form or another, similar petitions. In the Golden Litany, for example, we find, "Succour us, most sweet Jesu, in that fearful day of the strict judgment."

As our life alternates between tribulation and prosperity, we discover the temptations, peculiar to either condition, rendering us liable to certain spiritual dangers, and opening to the powers of evil the lines of least resistance. Tribulation has its many exposures and inducements to evil. Some persons are made impatient, insubordinate and reckless, ready to curse God and die. Some become hard and sullen, and are tempted towards apathy and despair. Suffering does not always soften the heart and humble the spirit; on the contrary many men are most dangerously open to the crafts and assaults of Satan when in their dark

hour, and their evil day, and the winter of their discontent. We do not ask to be delivered *from* all time of tribulation; for that would be, in our present condition of life, as undesirable as it is impossible. "In the world," said our Lord, "ye shall have tribulation." But we may well ask *in* the time of trouble, of whatever kind it may be, for succour and deliverance from Him who said "My grace is sufficient for thee," so that at last we may be numbered among those of whom it is said, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Meanwhile, in all time of our tribulation, we hear the Voice which assures us:

"When through the deep waters I call thee to go,
The rivers of woe shall not thee overflow;
For I will be with thee, thy troubles to bless,
And sanctify to thee thy deepest distress.

"When through fiery trials thy pathway shall lie,
My grace, all sufficient, shall be thy supply;
The flame shall not hurt thee; I only design
Thy dross to consume, and thy gold to refine."

Perhaps even more sure, and certainly more evident, than the temptations incident to times of tribulation are those incident to times of pros-

perity, or, as in the English Book, "of wealth." It was when the foolish rich man, in our Lord's parable, surveyed his overflowing barns and meditated upon his prosperity, that he began to imagine that he could feed his soul on corn and wine, and said to it, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." And it was then that God said to him, "Thou fool, this night thy soul shall be required of thee." It has often been remarked that "good times" in any country, seasons of unusual material prosperity and sudden accession of wealth, are accompanied by a loss of spirituality, a neglect of the Lord's work, even an infrequent attendance upon the services of the Church. Like Jeshurun of old, men wax fat and kick. Their minds are filled with pride and complacency. They feel adequate to create their own providence, to manage their own affairs, to fill their lives with pleasure and delight. Just as many a foolish person plays ducks and drakes with a suddenly inherited fortune, wastes it in senseless extravagance, and ruins himself by insane prodigality, so is prosperity the spiritual ruin of many a "successful" man, who is thereby tempted to forget

the worship of God, the service of humanity, and the salvation of his own soul. Nations, families, and individuals have, then, sound reason to pray, not, "Deliver us from prosperity," but, "In all time of our prosperity, deliver us, good Lord, from the snares and temptations incident to our condition." "Adam," says Dean Comber, "sinned in Paradise, Noah offended in his abundance, David transgressed when he was at peace, Solomon apostatized in his prosperity; the Persian delicacies softened and ruined the Grecian Conqueror whom no armies could overcome; the Calabrian delights weakened and subdued the rugged Hannibal and his invincible soldiers. And few have so strong a virtue as not to be debauched by a great fortune: so that when we see so many, whose virtue and reputation, yea, whose lives and immortal souls, have been the price of their prosperity; it may justly make us fear even when we think we are in the best estate, and will cause us to pray most heartily, in the time of our wealth, that the good Lord would deliver us."

And as for deliverance in all the ups and downs of life, so we close this section of the Litany with a heartfelt cry for deliverance in the

hour of death, and in the day of judgment. In the world we have tribulation and prosperity, a little more or a little less, as the case may be; some of us are nearly all our life long the children of adversity, others dwell beneath the sunny skies of wealth. But to all alike, whatever be the material differences of their lot, comes the hour of death; death knocks with equal foot at all doors. To all alike, grave and gay, rich and poor, successful or defeated, comes, too, the day of judgment. Whether the manner of our departure be sudden or leisurable, we shall need our Lord close beside us. None of us has experienced death; all of us dread it: what can we do but pray to Him who by the grace of God tasted death for every man—"Spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, Thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death to fall from Thee: . . . by Thy precious death and burial, good Lord, deliver us." And we may, for our comfort, be assured that He who died to save us from the consequences of our sins and to give us Life Eternal, who is at once Judge and Saviour of our race will not desert us when we need Him most.

He who gave us the parables of the Last Judgment would not have us abate one jot or tittle of our holy fear of that awful consummation; but He would not have us dread it with an abject terror. He would have us reflect upon its eternal issues, and prepare ourselves to meet the irreversible decrees of that court of last appeal; but He would have us remember that the sphere of prayer extends even so far—that we may still entreat Him, "In the day of judgment, good Lord, deliver us."

"King of majesty tremendous,
Who dost free salvation send us,
Fount of pity, then befriend us!

"Think, good Jesu, my salvation
Cost Thy wondrous Incarnation;
Leave me not to reprobation!

"Lord, all pitying, Jesu blest,
Grant us Thine eternal rest."

XVI.

We sinners do beseech Thee to hear us, O Lord God; and that it may please Thee to rule and govern Thy holy Church universal in the right way;

We beseech Thee to hear us, good Lord.

We now enter upon the section of the Litany known as the Supplications, or sometimes as the Intercessions or Petitions. It contains in the American Prayer Book seventeen suffrages, more than one-half of the entire number. In the English Book, the Intercession for Christian Rulers and Magistrates is extended into several clauses, covering the Royal Family, the Lords of the Council, and all the Nobility, while it lacks the suffrage, "That it may please Thee to send forth laborers into Thy harvest," added to the American use in 1892. Each Supplication is introduced by the address, "That it may please Thee," and each is followed by the response, "We beseech Thee to

hear us, good Lord." Most of the early Litanies contained petitions of similar character, though we have somewhat increased the number of them. The section is connected with the preceding parts by the introductory clause, with its repetition of the word "sinners," "We sinners do beseech Thee to hear us, O Lord God." We have humbly confessed our sins unto Almighty God; we have deprecated the causes and the consequences of them; we have prayed to be delivered from evil, enforcing our entreaties by solemn Obsecrations. Having thus, as it were, cleared the way, we now feel privileged to ask of our Lord those positive blessings which are so much needed for ourselves and for other men—to make our Intercessions for all estates of men in His holy Church—for His mercy, indeed, upon all sorts and conditions of men. The predominance, in this section, of the spirit of intercession marks out for us that unselfishness and that catholicity which we have seen to be so characteristic of the Litany. The entire section is a sort of amplification of St. Paul's words (I. Tim. ii. 1, 2), "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for

kings and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who willeth all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and man, the man Christ Jesus, who gave Himself a ransom for all." In these Intercessions we seem to breathe the generous and charitable spirit of primitive Christianity, to share its wide outlook and its universal interests, considering nothing human foreign to its sympathy. Reminding us of the social aspects of Christianity, its corporate relations and responsibilities, they rebuke parochialism, provincialism, individualism, and partisanship, and help us to realize the world-wide mission of the religion of the Son of Man.

The first suffrage is an Intercession for the Church: "That it may please Thee to rule and govern Thy holy Church universal in the right way." It does us good to reflect that the Church is Christ's. We are so apt to take upon ourselves the whole burden and responsibility, as though the Church were primarily ours and only secondarily

His. We must remember that we do not ask Him to come in from the outside and help us to look after something of our own. It is His Church: He, not we, rules and governs it; He is much more interested in its welfare than we can possibly be. If we were asking Him to help us to "run" the Church, we should have to say, "that we may in the right way rule and govern"; but since He will rightly rule and rightly govern, while the Church is made up of us miserable sinners, liable to false doctrine, heresy, schism, and ever prone to wander, we pray that the Church may be kept in the paths of righteousness and truth—that the leaders may follow the Leader, and the under-shepherds the Chief Shepherd in the right way. The Church is our Lord's: therefore, it is one and it is apostolic; we here describe it as holy and universal, and so we have the four marks or "notes" of the Church: Unity, Apostolicity, Catholicity, and Holiness.

That the holy Church universal has been ruled and governed by our Lord Himself, through His Vicegerent Spirit, into the right way, is abundantly attested by her continuous existence and extension. In spite of all the sins and shortcom-

ings of her members, the pride and folly of her leaders, the opposition and persecution of her enemies, the holy Church exists throughout all the world, the visible Body of the invisible Christ, the most influential of all institutions, the City of God, set upon an hill, towards which the tribes go up, and into whose open gates the kings of the earth bring the glory and honor of the nations. Through the bloody centuries of Roman persecution, when, from Nero to Diocletian, the imperial rulers—like Herod, the first persecutor—sought the young Child's life to destroy it; through the decline and fall of the empire, when heathen hordes, Goth and Visigoth, Vandal and Hun, overran and overwhelmed the whole of civilized Europe; through the ignorance of the Dark Ages, and from the fury of Moslem invasion; out of the internecine strife of the Reformation, and through all the upheaval of society in the eighteenth century—so down into her twentieth century of unbroken continuity, through toil and tribulation, and tumult of her war—the Church has come, still (at least ideally and essentially), one, holy, catholic, apostolic. And the survival has been only because she was not of men's making or

ruling, and so not for the devil's unmaking or marring. The gates of hell have not prevailed against her, because, through all the cataclysms of human history, her faithful children have been able and willing continually to pray, "That it may please *Thee* to rule and govern *Thy* holy Church universal in the right way, we beseech Thee to hear us, good Lord." And it is for this reason that we behold in the Church of to-day not a mere survival, an ivy-clad ruin, an institution outworn and out-classed and remarkable only for its history, but a Living Body, a vital force penetrating and permeating the life of mankind, baptizing new races in the waters of regeneration, enlightening dark continents, and marking the remotest islands of the sea with the sign of the holy Cross. So we face with confidence the future of the Church in new lands and in new times, assured that her Leader and Guide, her King and Governor, by whom, through all their weary pilgrimage, her people still are led, will not forget nor fail her. And as we beseech Him to keep His Church in the right way, we remember that that way is the way that shall help men to realize not only the Church's holiness, but also the

Church's universality; the way towards which, as it seems, the Church is now facing, the opposite direction from false doctrine, heresy, and schism —the road that leads to Christian Unity.

"Father of all, from land and sea
The nations sing, 'Thine Lord, are we
Countless in number, but in Thee
May we be one.'

"O Son of God, whose love so free
For men did make Thee Man to be,
United to our God in Thee
May we be one.

"Thou, Lord, didst once for all atone:
Thee may both Jew and Gentile own
Of their two walls the Corner Stone,
Making them one.

"Join high and low, join young and old,
In love that never waxes cold;
Under one Shepherd, in one Fold,
Make us all one."

XVII.

That it may please Thee to bless and preserve all Christian Rulers and Magistrates, giving them grace to execute justice and to maintain truth;

We beseech Thee to hear us, good Lord.

[In the English Book: That it may please Thee to keep and strengthen in the true worshipping of Thee, in righteousness and holiness of life, Thy Servant Edward, our most gracious King and Governor, etc.]

Having made Intercession for the holy Church universal, we next intercede for the several estates of men in the Church, commencing with the suffrage for all Christian Rulers and Magistrates. This Supplication in the English Prayer Book is, as we have seen, more detailed, including suffrages for the King and Queen, the Prince and Princess of Wales and all the Royal Family, and, after the Intercession for the Clergy, a prayer for the Lords of the Council and all the Nobility, followed by the petition for the Mag-

istrates. These Intercessions not only represent the present relations between Church and State in England, but they are full of historic interest in recalling to us the prominent place given to prayer for civil rulers and magistrates in the public worship of the Church from the earliest days of Christianity. In the offices of St. Clement, we find the clause, "Let us pray for kings, that under them we, being peaceably governed, may lead a quiet life in all godliness and honesty"; in the Liturgy of St. Chrysostom, "Let us beseech the Lord for our most religious and divinely protected kings, for the whole palace and army"; in Hermann's Litany, "That Thou wilt vouchsafe to give to all Kings and Princes peace and concord—to give our Emperor perpetual victory against the enemies of God—(the Turks) . . to guide and defend our Prince with his Officers . . to bless and preserve our officers and Commonalty." Thus, whether we are English subjects, using the six suffrages which not only stand for history, but which recognize in their solemn and tender language the present political conditions, or whether as American citizens we summarize the ancient prayers into one inclusive Intercession

for "all Christian Rulers and Magistrates," we are following a usage which has been common to all parts of the Church in all ages of history, and which has approved itself as thoroughly in keeping with the spirit of the Litany. When the Litany, chanted by a long line of choristers, was used during the recent illness of the King of England at the solemn service in St. Paul's Cathedral, the Intercession for Edward VII. was as timely and as appropriate as it had been three hundred and fifty years before, in the days of Edward VI.; and when, after the murderous assault upon President McKinley, American Churchmen used with special emphasis and intention their suffrage for Christian Rulers, the prayer was no less timely and fitting. Forms of government change,

"The captains and the kings depart,"

but the State is a Divine Institution, and Christian Rulers, with their heavy responsibilities and their many dangers, will always need the devout prayers of the Church.

As in the Church of England there have been from time to time changes in the wording of these Intercessions, so it has been with the Church in America. In a convention held in Boston, Sept.

7 and 8, 1785, attended by delegates from Massachusetts, Rhode Island, and New Hampshire, it was proposed that the petition for Civil Rulers should read, "That it may please Thee to endue the Governor and Council of this Commonwealth with grace, wisdom and understanding; that it may please Thee to bless and keep the Judges and subordinate Magistrates, giving them grace to execute Justice, and to maintain truth." In the General Convention of 1785, the Supplication was suggested in the form in which it stands in the "Proposed Book" of 1786,—"To endue the Congress of these United States, and all others in Authority, legislative, judicial, and executive, with grace, wisdom, and understanding, to execute Justice and to maintain truth." Finally, when the organization of the American Church was completed in the General Convention of 1789, the suffrage was inserted in its present form. The President of the United States is mentioned in the special "Prayer for the President of the United States and all in Civil Authority" (including, as used in Evening Prayer, "the Governor of this State"), the Congress is remembered by the special "Prayer for Con-

gress to be used during their Sessions," while the nation is made the subject of frequent intercession, particularly in the daily versicle, "O Lord, save the State," and the position of the Civil Rulers as an estate of the Church militant is recognized at every Celebration of the Holy Communion in the petition—"We beseech Thee also, so to direct and dispose the hearts of all Christian Rulers that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of Thy true religion, and virtue." It thus appears that while we have abridged the number of suffrages in the Litany referring to those in Civil Authority, we have by no means neglected them in our Common Prayer. Indeed, the form which the Intercession has finally assumed in our American Prayer Book is a very comprehensive and a very admirable one, suitable at once to the general character and history of the Litany and to its peculiar methods of expression. Nor was there ever a time when Christian Rulers and Magistrates stood more deeply in need of intercessory prayer, nor a time when the cause of justice and truth stood more in need of Rulers and Magis-

trates who are Christians. As we have seen in our study of the Deprecations, the lives of Rulers are continually in danger from political fanatics, anarchists, and revolutionists. But too often is this Supplication underscored with the horror of a national tragedy. It seems to be increasingly necessary that all who love their country, and who would uphold the social order, should earnestly pray "That it may please Thee to bless and keep all Christian Rulers and Magistrates." Again, we may think of the serious responsibilities resting upon those in authority, and their daily need of Divine Grace to help them in the difficult tasks incident to the execution of justice and the maintenance of truth. It must be a great comfort to all truly Christian Rulers to reflect that their fellow Christians are always praying for them;—for example, to an upright Christian man trying to do his whole duty as a Judge to know that every time the Litany is said he has a place in the intercession of the Church. Nor should we fail to pray that the number of Christian Rulers and Magistrates may be increased. They are not to use their office with any partiality towards Christians ("truth" originally meant "the truth," that

is the Faith of the Church), but history and reason entitle us to believe that, on the whole, the public welfare will be best safeguarded, and all the people most faithfully served, by men who are sincere and humble Christians, anxious to discharge their duty in the wisdom and understanding of the Gospel, and in the faith, fear, and love of Jesus Christ. The Christian King, the Christian President, the Christian Member of Parliament or of Congress, the Christian Judge or Magistrate, should be, for the public good, the best King, the best President, the best Member, the best Judge. To his secular qualifications for office he is able to add, as a Christian, all the immense fund of gifts and graces, motives and obligations, which inhere in the spiritual life. So, the more true Christians who rule and govern, the better for the whole people.

Finally, the history and the contents of this suffrage make it, as we have seen, a patriotic one. As we use in our American Prayer Book an Intercession for the Civil Authority peculiar in form to our American Litany, and suitable to our American Government, we seem to be praying for our Country—

"For her our prayer shall rise
To God, above the skies;
On Him we wait;
Thou who art ever nigh,
Guarding with watchful eye,
To Thee aloud we cry,
God save the State!"

XVIII.

That it may please Thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of Thy Word; and that both by their preaching and living they may set it forth, and show it accordingly;

We beseech Thee to hear us, good Lord.

After the Intercession for the Civil Authority (in the English Book after the Intercession for the Royal Family, and before that for the Lords of the Council, the Nobility, and the Magistrates), comes the Intercession for the Ecclesiastical Authority. In most of the older Litanies, the prayer for those in ecclesiastical orders preceded the prayer for civil officers. In the Ambrosian Liturgy we find the petition, "For our Pope and our Pontiff and their whole Clergy, and for all Priests and Ministers"; in a Litany of the ninth century (before the prayer for the Emperor), "That Thou wouldest vouchsafe to preserve our Apostolic Lord

in Thy holy religion." Very striking is a pre-Litany form used by the Church of Malabar: "For our holy Father, our Patriarch, the Universal Pastor of the whole Catholic Church, and our Bishop, that they may enjoy good health . . Let us pray also for the holy Fathers, our Bishops, that without blemish and complaint they may remain all the days of their life in the government of their churches. . . Let us pray also for the Presbyters and Deacons who are occupied in the ministry of the truth; that with a good heart and pure conscience they may accomplish their ministry before God." The early English Litanies all contained a suffrage for the Clergy, sometimes specifying Abbots, Priors, Prelates, etc. In 1544, following the Primer of 1535, these dignitaries were omitted, nor could it be supposed that a Litany containing among its Deprecations a prayer for deliverance from the Bishop of Rome and all his detestable enormities would also contain an Intercession for him as "Lord Apostolic." Instead, the Clergy are prayed for as "Bishops, Pastors, and Ministers of the Church." This was altered in 1661 to the present form, more declarative of the three-fold ministry, "Bishops, Priests,

and Deacons," a form in which it is likely to remain for all time to come.

It is evident, from this brief review, that some Intercession for those in Holy Orders, as an estate of men in the Church universal, and as the rulers, under Christ, of the Church, belongs, like the Intercession for Civil Rulers, to the essential matter of the Litany as a form of Common Prayer, and is wrought into every stage of its history. In order that our Lord through His Holy Spirit may rule and govern His Church in the right way, through His ordained and accredited representatives, it is necessary that they should be illuminated with a knowledge and understanding of His Word; and that both by their preaching and living they should set it forth, and show it accordingly. We are at once carried back, through all the formal and historical changes of the Litany, to St. Paul's repeated request and injunction, "Pray for us," and to the whole body of teaching in Holy Scripture as to the relations between pastors and people. Throughout the Prayer Book the dependence of the Clergy upon the prayers of the people, and the duty of the Laity to pray for their Clergy, are recognized and accentuated. In

the Ordination Services, the people's part is made very prominent, and it is in connection with these Services that the Litany is reprinted in our Prayer Books, under the title of "The Litany and Suffrages," with the addition of the special suffrage, "That it may please Thee to bless these Thy servants, now to be admitted to the Order of Deacons (or Priests), and to pour Thy grace upon them; that they may duly execute their office, to the edifying of Thy Church, and the glory of Thy holy Name." So we have the Ember Day prayers, to be used at the stated times of Ordination, and the beautiful prayers in the Office of Institution, one of which, like the Intercession of the Litany, is addressed to our Lord—"O holy Jesus, who hast purchased to Thyself an universal Church, and hast promised to be with the Ministers of Apostolic Succession to the end of the world," etc. We have also the several Collects which are in the nature of intercession for the Clergy, the responses in the daily Services at Morning and Evening Prayer, and the petition in the Prayer for the Church militant,—"Give grace, O heavenly Father, to all Bishops and other Ministers, that they may, both by their life and

doctrine, set forth Thy true and lively Word, and rightly and duly administer Thy holy Sacraments." As for this Intercession in the Litany, we must feel its appropriateness in the General Supplication, the people's service, as the Minister, whether Bishop, Priest, or Deacon, humbly kneels among them, and the congregation, with one accord, beseech our Lord to bless and keep His Stewards and Ambassadors.

But there is a lesson for us not only in the liturgical history and the Scriptural fitness of this suffrage, but also in its exact form of words, Bishops, Priests, and Deacons. The Litany, as it has already borne witness, in its very terminology, to the Faith of the Church, now bears witness to the Order of the Church. It speaks as clearly in the one case as in the other, and it here mentions by name to their Divine Lord the Orders of the threefold Ministry, because it is the belief of those who use the Litany that these Orders are in accordance with His will. In the Preface to the Ordinal the Church declares: "It is evident to all men, diligently reading Holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's

Church—Bishops, Priests, and Deacons." The Litany is far from being a polemic; yet, like the Creeds, it is a sort of challenge; at least, it is a plain and fearless declaration of undiluted Churchmanship. We do not mean only *our* Bishops, *our* Priests, *our* Deacons—those of the Anglican Communion alone. In our days, we certainly would not wish to exclude the Bishop of Rome from our prayers, nor any other Bishop, Priest, or Deacon of Christ's whole Church militant. We are still under the general head of the "holy Church universal," and every petition must be catholic in its scope. At the same time, in the Litany of English-speaking Churchmen, we naturally think first and most directly of the Ministry as received, recognized, and exercised among us. We may think, for example, of the blessing of God by which the Apostolic Ministry was secured to the Church in America, and by which, from both England and America, the Historic Ministry of Bishops, Priests, and Deacons is being so marvellously extended to all parts of the world. American Churchmen may here recall the sonnet of Wordsworth on American Episcopacy:

"Patriots informed with Apostolic light
Were they, who, when their country had been freed,
Bowing with reverence to the ancient Creed,
Fixed on the frame of England's Church their sight,
And strove in filial love to re-unite
What force had severed. Thence they fetched the seed
Of Christian unity, and won a meed
Of praise from Heaven. To Thee, O saintly White,
Patriarch of a wide-spreading family,
Remotest lands and unborn times shall turn,
Whether they would restore or build—to Thee,
As one who rightly taught how zeal should burn,
As one who drew from out Faith's holiest urn
The purest stream of patient energy."

XIX.

That it may please Thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of Thy Word; and that both by their preaching and living they may set it forth, and show it accordingly;

We beseech Thee to hear us, good Lord.

We are now prepared to consider the blessing which we ask for the Clergy. It is, first, that they may be "illuminated with true knowledge and understanding of God's Word." They are to turn men from darkness unto light; they are themselves to be lights of the world in their several generations. They must, therefore, shine, not with their own brilliancy, but with divine irradiation. "Christians," says St. Augustine, "are the light lighted. Christ is the light lighting." At the outset, we have, therefore, the idea of inspiration, of a call, a commission, a baptism of the Holy Ghost and with fire. Men are not to select the

Christian Ministry as a profession in which they may sparkle with their own wit and wisdom. They are to regard and to receive it as a divine vocation, and that not in any fanatical or mystical magnification of "the inner light," but in sincere and humble recognition of an unmistakable fact of the spiritual life, vouchsafed and accepted through the regular channels of God's grace by the means which He has established. "Receive the Holy Ghost" is now, as it has ever been, the dominant note of Holy Orders, and the antecedent call is clearly recognized. In the Ordering of Priests, the first question asked of the candidate is, "Do you think in your heart, that you are truly called, according to the will of our Lord Jesus Christ, and according to the Canons of this Church, to the Order and Ministry of Priesthood?" It is only after this question has been answered in the affirmative that the other questions are put; and then, when the vows have been taken, there follows the matchless prayer for illumination:

> "Come, Holy Ghost, our souls inspire,
> And lighten with celestial fire.
> Thou the anointing Spirit art,
> Who dost Thy seven-fold gifts impart.

> Thy blessed unction from above
> Is comfort, life, and fire of love.
> Enable with perpetual light
> The dulness of our blinded sight."

It is a sad day for the Church when men seek her ministry from selfish motives or in a secular spirit; when they "go into the Church" only as they go into the army, or into the law, or into a business career; when they forget the light that never was on sea or land, the gleam of God to lighten their darkness, and through their enlightenment to shine on other men. It is a sad day for the Church when her people hold this illumination of the Clergy so cheaply that they cease to pray for it. Church people should be more familiar with the Ordination Services, not only by witnessing the actual Ordination whenever opportunity permits, but by diligently reading and studying the Service, so that they may understand what the Christian Ministry really is. They will then be the more ready to appreciate the order, the office, and the man, and they will also be the more ready to realize their own duty of intercession. And surely the Clergy should meditate frequently upon this suffrage of the Litany, especially as a reminder of their ordination vows;

while in each Congregation there may be an underscoring of the petition, in behalf of the Minister of the Parish:

"Heavenly Shepherd, Thee we pray
For Thy servant here to-day:
By the cross upon his brow,
By his ordination vow,
By the prayers which we have prayed
For the Holy Spirit's aid,
By the deep and fervent love
Owing to his Lord above,
Grant him faithful watch to keep,
Tend Thy lambs and feed Thy sheep."

The illumination of the Clergy is to be with true knowledge and understanding of God's Word. There are, in the Litany, two other references to God's Word: "That it may please Thee to give to all Thy people increase of grace to hear meekly Thy Word, and to receive it with pure affection," and, "That it may please Thee . . . to endue us with the grace of Thy Holy Spirit to amend our lives according to Thy holy Word." In the case of the Clergy, the authorized interpreters of the Word and the heralds of the Gospel, we covet for them the illumination of knowledge and understanding: not only the kind of knowledge and understanding which may be acquired by an intellect spiritually

unenlightened, but also the kind which comes in answer to prayer. It is almost impossible to overestimate the blessing of an educated Ministry. God puts no premium on laziness or ignorance, and by no means intends that we should juggle with the illumination of His Holy Spirit, or crudely and blasphemously abuse such texts as "Open thy mouth wide and I will fill it," or "Take no thought how or what ye shall speak." When we see the havoc wrought by ignorant and fanatical preachers and teachers, the wild and often shameful errors into which they lead the unwary, the ditches of degradation into which the blind lead the blind, we can but pray the Head of the Church to avert from us the curse of an uneducated Ministry. At the same time, we have reason to be profoundly thankful that the standard of education is now set at a higher point than ever before, that the subject of the course of instruction in theological seminaries is, on all sides, recognized as a question of the gravest importance, and that men who are called to preach are themselves realizing, more acutely and more intelligently perhaps than in any age of the Church's history, the necessity for careful preparation, diligent

study, broad culture, and every possible antecedent equipment for the high and difficult duties of their office. But we must not forget that what is indispensable to the real usefulness and success of the Christian Minister is a true knowledge and understanding of the Word of God. The Church which prays for the illumination of its present Clergy, and which insists in its Office of Ordination upon the pre-eminence of the study of the Holy Scriptures, is a Church which believes in the inspiration of the men of old who spake as they were moved by the Holy Ghost, and which therefore of right requires that all who seek its Orders shall know and believe the Scriptures, and shall diligently exercise themselves in such studies as shall help to a knowledge of the same.

We then proceed to pray for the further blessing, that our Clergy, being rightly instructed in God's Word, and in all that pertains to a true knowledge and understanding of it, may also have grace to set it forth and show it accordingly, both by their preaching and living. The whole Church is vitally interested in maintaining among the Clergy the highest standard both in preaching and living. There will always be a demand for the

faithful preaching of the Gospel of Jesus Christ. Our Lord has Himself established it as a means for the propagation of His Gospel, and the unbroken custom of the Church has so retained it. The functions of the pulpit have sometimes been exaggerated, and the sermon has been unduly magnified, as though it were the only important factor in the public Services of the Church. But Christian preaching has its necessary place and its ordained function, and is still, in spite of exaggeration by some, and disparagement by others, a mighty power in the lives of men. Thereby, to one generation after another, the Word of God is set forth and shown, and the illumination of the Holy Ghost is manifested in power and unction from above.

In like manner, the Church is vitally interested in the life of the Minister of Christ. It is her concern to see that, like Chaucer's poor parson of the town, it may be truly said of every Clergyman:

> "But Christes lore and His apostles twelve
> He taught, and first he folwed it himselve."

The question is rightly asked Candidates for Holy Orders, "Will you be diligent to frame and

fashion your own selves, and your families, according to the Doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?" So while the people pray for the Clergy, whenever this petition is said by Deacon, Priest, or Bishop, he will pray for himself, recalling, perchance, the lines of the Christian poet:

"Bishops and Priests, blessed are ye, if deep
(As yours above all offices is high),
Deep in your hearts the sense of duty lie;
Charged as ye are by Christ to feed and keep
From wolves your portion of His chosen sheep;
Labouring as ever in your Master's sight,
Making your hardest task your best delight,
What perfect glory you in heaven shall reap!
But, in the solemn office which ye sought
And took premonished, if unsound
Your practice prove, faithless though but in thought—
Bishops and Priests, think what a gulf profound
Awaits you then, if they were rightly taught
Who framed the Ordinance by your lives disowned."

XX.

That it may please Thee to send forth labourers into Thy harvest;

We beseech Thee to hear us, good Lord.

The suffrage, "That it may please Thee to send forth labourers into Thy harvest," not found in the present English Book, is a distinct enrichment of the Litany. Like most additions, it is not a recent invention, but a recovery. It appears in Hermann's Litany in the words, "That Thou wilt vouchsafe to send forth faithful workmen into Thy harvest," and in the Litany of 1535 in the words, "Faithful labourers into the harvest." As it now stands, it forms a most happy bond of connection between the Intercession for the Clergy and the Intercession for the Laity. All God's people are called to be labourers in the whitened harvest fields of the world, and all are interested in those who are in a special sense set apart for

this work—"sent forth" by our Lord in His own Name. Organized lay-help is a recognized arm of service in the Church militant, and it is an auxiliary of increasing interest and importance. Such societies as the Brotherhood of St. Andrew, the Daughters of the King, the various Missionary organizations, the eleemosynary and educational guilds and associations, are corporately and regularly laboring for the ingathering of souls, and we like to think that their steadily increasing efficiency is in answer to the devout prayer of the Church. As connected with the preceding Intercession for the Clergy, there are two present and pressing needs which this petition would appear to cover. The first is the increase of the Ministry, and the second is the missionary expansion of the Church. A good deal is said in the Church press about the dearth of candidates for Holy Orders; and certainly it is a matter that should give us grave concern, both as to quantity and quality. The harvest truly is plenteous; the labourers are few. The Church needs the best men, and enough of them. She needs not only to pray the Lord to raise them up and send them forth, but to do her part, in fulfilling the conditions for

a favorable answer to her supplication. The Lord's people must show that they hold the office of the Ministry in reverend estimation; they must not put stumbling blocks in the way of young men (often their own sons), when the call of God comes to them; they must make suitable provision for the livelihood of the Clergy and their families, and for the support and furtherance of the work which they are called to do. We can hardly expect a notable increase in the number or in the ability of the Clergy unless we recognize our duty in regard to this whole subject, and set ourselves faithfully to do it. Far too often is this prayer used by Christians and Churchmen who ignorantly or thoughtlessly cheapen the sacred calling, and whose attitude towards their own Minister and their own Bishop shows an unworthy conception of the office, and certainly does little to make the Ministry attractive to the young men of their families and of their congregation. There is no higher calling than the Ministry of Jesus Christ. The Orders of the Holy Catholic Church are the noblest dignity that any man can wear. The higher the calling, the higher the character demanded. The Lord's harvest field needs

skilled labourers. It will please Him to send them forth, and it will please Him if we do our best to honor them, to uphold them, to work with them, to esteem them very highly in love for their work's sake.

"Lord of the harvest, hear
Thy needy servants' cry;
Answer our faith's effectual prayer
And all our wants supply.

"On Thee we humbly wait,
Our wants are in Thy view:
The harvest, Lord, is truly great,
The labourers are few.

"Anoint and send forth more
Into Thy Church abroad,
And let them speak Thy Word of power
As workers with their God."

We are thus led directly to the second application of this Intercession—the need of more labourers in the missionary work of the Church. We not only need a steadily increasing supply of Deacons, Priests, and Bishops, to meet the steadily increasing demands of the Church at home, we also need an increasing number of missionaries to meet the increasing responsibilities of the Church in her work of evangelizing the nations of the earth. Men, and ever more men, are needed

to answer the Macedonian appeals which come to us from all lands, to enter the open doors of the new century. Worthy of its position in so catholic a form as the Litany, falling into place under a General Supplication for the holy Church universal, this petition may be considered as a short and comprehensive missionary prayer, expressing the very fervent desire of this missionary age. The field is the world; the harvest is white; the Lord is waiting. It is the business of the Church to furnish, equip, and support the labourers. We thank God for the revival of missionary interest in the nineteenth century, a revival which will make that century of marvellous achievement forever notable in the annals of Christendom as a missionary century. Through all branches of the Church the impulse has throbbed, and the Churches of the Prayer Book have not been the last to feel it. The wonderful expansion of the Episcopate is an eloquent witness to the propagation of the Gospel by Christians of the Anglican Communion. A large proportion of the more than three hundred Bishops—and of the nearly fifty thousand Clergy of the Anglican Communion —are at work in heathen lands, and their number

increases with every passing year. By God's blessing, we have added many chapters to the history of missionary holiness and missionary heroism. Anglo-Saxon Christianity has shown qualities of aggressiveness, of initiation, of zeal and daring, and at the same time of patience, of endurance, of statesmanship, and of common sense, that have afforded a notable contribution towards the conquest of the world for our Lord and Saviour Jesus Christ. We have little cause to be ashamed of our missionaries; yet—alas!—while deeply grateful for all that has been done, we have cause to be ashamed of ourselves that we have not done more—that we have not realized more quickly and more completely that Missions is the one business of the Church, that all things are secondary to that Great Commission transmitted, through centuries of evangelization, from the Apostolic age to the twentieth Christian century, "Go ye therefore and make disciples of all the nations, baptizing them into the Name of the Father, and of the Son, and of the Holy Ghost." If we cannot ourselves go, we can go by proxy and by prayer: we can let others go, and we can help others go. Oh, that our Lord would put it

into the hearts of all His people to make this century more glorious in missionary endeavor than even its predecessor! Oh, that the children of light may show at least as much wisdom as do the children of this world! Commerce, colonization, statescraft, education, science, art, impatient of isthmuses, intolerant of barriers, are calling men over all the face of the earth. Shall we not, also, enter the fields that wait for the reapers? "Oh, Thou Lord of the harvest, send forth more labourers into Thy harvest!" Oh, men and women for whom Christ died, be not unworthy of your calling and commission!

"Go from the east to the west, as the
Sun and the stars direct thee;
Go with the girdle of man, go and encompass the earth:
Not for the gain of the gold; for the getting, the hoarding,
the having;
But for the joy of the deed; but for the duty to do.
Go with the spiritual life, the higher volition and action;
With the great girdle of God, go and encompass the earth."

XXI.

That it may please Thee to bless and keep all Thy people;

We beseech Thee to hear us, good Lord.

Laymen as well as Clergymen are called to be labourers in the Lord's harvest. We are praying for more Bishops, Priests, and Deacons to carry forward the work of the Kingdom; but we are also praying for more lay-helpers, and the prayer is manifestly being answered both in such corporate movements as the societies to which we have referred, and in the individual service rendered at home and abroad by the men and women of the Church. The obligation of social service has taken strong hold upon our generation, and the Church has of right assumed the leadership in all such activities. Her people give freely of their money, their time, and their interest, and they give not because "slumming" is a fad of the day,

but because they believe that such work represents a part of their responsibility as labourers in the harvest of their Lord. So, too, in the missionary endeavors of the Church, men and women of the Laity not only support with their money and with their prayers the great societies which are seeking to propagate the Gospel, but offer themselves as teachers, medical missionaries, and helpers of various sorts, so taking their personal part in the furtherance of the world's redemption. Thus we are prepared for the next Intercession, "That it may please Thee to bless and keep all Thy people."

The holy Church universal is composed not only of civil and ecclesiastical rulers, but, in immense numerical majority, of the third estate—the people. As we are still within the general topic of the Church, we intercede in this suffrage particularly for our Lord's People—just as we have prayed for the Christian Ministry, and for Christian Rulers and Magistrates. The missionary meaning of the preceding petition will save us from any selfish exclusiveness in calling ourselves the Lord's People, and we are soon to supplement this request with the prayer for "all nations," and, later, for "all men." In our hearts

is always the ultimate desire that all rulers may become Christian Rulers, all ministers of religion Christian Ministers, all the kingdoms of the world the Kingdom of our Lord and of His Christ, and so all people His People. It is within the wide circumference of this Christian catholicity that we intercede, "more especially" for the people of Christ, the Laity—the masses, as we say—of the Body Ecclesiastic. The people are recognized, all through the Prayer Book, both as citizens of the state, and as members of the Church. With the civil Rulers, they compose the state; with the Bishops, Priests, and Deacons, they compose the Church. In both Morning and Evening Prayer, there is a "Prayer for the Clergy and People," and their complementary relations are expressed in the versicles, "Endue Thy Ministers with righteousness; and make Thy chosen people joyful." We should try to appreciate what is meant by being the People of God, to realize the high calling and estate of the Christian Laity. If it is dangerous to the well-being of the Church for the Laity to hold a low and an inadequate view of the duties and position of the Clergy, it is equally dangerous for the Clergy to hold a low or

an inadequate view of the position and duties of the Laity, or for the Laity to have a poor opinion of their own relation to Christ and the Church. While there is a differentiation of function, the two classes are living members of the Body of Christ, and if one member suffer all the other members suffer with it. As the Ministers have their appointed office and function, so the People have their distinct duties and privileges. "The Laity" is not merely a negative term, as a doctor or a lawyer would speak of those who do not know medicine or law. A layman is far from being merely a Christian who is not a Clergyman. The Laity is a term of honor and dignity, a positive term. To be God's People was, of old, the proudest distinction of Israel, and so every Israelite considered it. In the Old Testament, the term "People of God" implies a covenant relation with God, and therefore denotes a most blessed and glorious privilege. The same idea was carried over into the Church of the New Covenant, and has become a ruling idea of all Christian liturgies. The very word, *laos*—the People—is, by all its history, a word of immense weight and distinction. There should be no discounting of its hon-

orable significance, no under-valuation of either its privileges or its responsibilities. The Church does not wish—she must not dare—to return to that misconception, so fruitful of evil to both Priests and People, which asserts the vicarious prerogatives and privileges of the Ministry as a separate, sacrificial caste, standing in the place of the Laity to perform acts of worship as their substitute. The root-idea of Christian sacerdotalism is the priesthood of the Laity, the consecration of the life of every Christian. When this is forgotten, serious danger menaces the Church. For, as has been wisely said, "Every natural instinct of spiritual indolence is flattered and soothed by a practice which, tacitly remitting true religious consistency to the professional minister, seems to justify for lay life an inferior standard of holiness." There is an eloquent passage in Dr. Liddon's Sermon on "Sacerdotalism," quoted with approval by Dr. Moberly in his timely work on *Ministerial Priesthood:* "Certainly," writes Liddon, "if Christian laymen would only believe with all their hearts that they are really priests, we would soon escape from some of the difficulties which vex the Church of Christ. For it would be

seen that in the Christian Church the difference between Clergy and laity is only a difference of the degree in which certain spiritual powers are conferred; that it is not a difference of kind. Spiritual endowments are given to the Christian layman with one purpose, to the Christian Minister with another; the object of the first is personal, that of the second is corporate. Where there is no recognition of the priesthood of every Christian soul, the sense of an unintelligible mysticism, if not of an unbearable imposture, will be provoked when spiritual powers are claimed for the benefit of the whole body by the serving officers of the Christian Church. But if this can be changed, if the temple of the layman's soul can be again made a scene of spiritual worship, he will no longer fear lest the ministerial order should confiscate individual liberty. The one priesthood will be felt as the natural extension and correlation of the other." Thus, the priesthood, the essential function of the Ministry, is a representative function exercised by them as expressive of the priestliness of the whole Body. The Laity, the people, the citizens of the Kingdom, the members of the Body, are to be holy and separate; they

have been made "to be a kingdom, to be priests unto God and His Father." There can be no delegation of the duty of personal holiness, nor can there be any individual escape from the corporate sacerdotalism of the universal Church. And so, as we use this suffrage, we must try to realize what it means to be the People of the Lord; and in so doing we shall find occasion to thank God for the recognition of the People's part throughout all the Services of the Book of Common Prayer, and, as American Churchmen, for the remarkable declaration and protection of the rights of the Laity in all the legislation and procedure of the American Church. Of all the People of God we should be the most ready to pray with true knowledge and understanding, "That it may please Thee to bless and keep all Thy people, we beseech Thee to hear us, good Lord."

"To bless Thy chosen race,
In mercy, Lord, incline;
And cause the brightness of Thy face
On all Thy Saints to shine;

That so Thy wondrous way
May through the world be known;
While distant lands their tribute pay,
And Thy salvation own."

XXII.

That it may please Thee to give to all nations unity, peace, and concord;

We beseech Thee to hear us, good Lord.

Having prayed for the holy Church universal in its several estates, and so for our own and for all Christian lands, we now extend the scope of Intercession to include all nations. We use for this purpose the suffrage for peace associated in the older Litanies with the petition for Rulers, "That it may please Thee to give to all Kings and Princes peace and concord." The only hope for unity, peace, and concord among the nations of the earth lies in the extension of the Kingdom of Jesus Christ, the proclamation over all the world of the Gospel of Peace, and the thorough Christianization of a nominal Christendom. We ask God to bless and preserve all Christian Rulers and Magistrates, to enlighten the Christian Ministry,

to bless and keep all Christian people, not only that they may be defended from all their enemies, but in order that, preserved and quickened in a sense of their high duty and privilege as children of God and citizens of the divine Kingdom, they may, as much as in them lies, set forth and set forward the evangel of peace among all mankind. We may consider unity as referring, more particularly, to the internal condition of each nation, peace to freedom from external foes, and concord to the good-will and amity which should prevail throughout each nation and among them all.

Nations should be at unity within themselves, free from sedition, privy conspiracy and rebellion, and also from religious dissensions and disruptions. Among the darkest pages of history are those which record the wars that have been waged in all bitterness and cruelty, between men of one blood, in the name of religion. There is a remarkable passage in Froude which it would be well for all Christians seriously to ponder: "The Founder of Christianity," he says, "when He sent the Apostles into the world to preach the Gospel, gave them a singular warning. They were to be the bearers of good news to mankind,

and yet He said He was not come to send peace on earth, but a sword—He was come to set house against house and kindred against kindred; the son would deliver up his father to death; the brother his sister; the mother, the child; the strongest ties of natural affection would wither in the fire of hate which His words were about to kindle. The prophecy, which referred in the first instance to the struggle between the new religion and Judaic bigotry, has fulfilled itself continuously in the history of the Church. Whenever the doctrinal aspect of Christianity has been prominent above the practical, whenever the first duty of the believer has been held to consist in holding particular opinions on the functions and nature of his Master, and only the second is obeying his Master's commands, then always, with a uniformity more remarkable than is obtained in any other historical phenomena, there have followed dissension, animosity, and in the later ages, bloodshed. Christianity as a principle of life has been the most powerful check upon the passions of mankind. Christianity as a speculative system of opinion has converted them into monsters of cruelty. Higher than the angels, lower than the demons:

these are the two aspects in which the religious man presents himself in all times and countries." These reflections of the historian, though somewhat disproportionately put, may at least serve to remind us how grateful we should be that the period of bloodshed between Christians, in the very name of the Faith, seems to have been outlived. Religious wars no longer desolate Christian lands, and men do not now torture or burn one another for a doctrine or a phrase. When Gregory XIII. heard the news of the Massacre of St. Bartholomew, he walked in procession, with his Cardinals, from Church to Church, offering thanksgiving, and he caused a medal to be struck with the effigy of an angel destroying the Huguenots. Such a spectacle as that, let us hope, shall never again dishonor Christendom. And yet the seeds of animosity and strife are by no means eradicated; though they do not now produce the red blossom of war, they do grow up into tares and thorns, unprofitable, ugly, noxious. They do hinder us from Godly union and concord. There is, therefore, strong reason why we should still read into the prayer for unity the religious significance, which, indeed, really inheres in it. Every step

towards Christian unity is a step towards the unity of all nations. The Church at peace would soon mean peace on earth. We cannot ignore the tremendous responsibility of the nations professing the Christian Faith: the Roman Catholic countries, the Russian Empire, and the states of the Greek Church, Protestant Germany, England, and America—surely the peace of the world is in Christian keeping. Should it ever be broken, as by a new Crusade against Islam, or against a federated heathendom, let us hope that it may be only in a just and righteous cause, and let us pray that the Christian Powers may be at peace among themselves.

In the consideration of this whole subject, there is, as we saw when thinking of the Deprecation against battle and murder, great reason to thank God that wars are less prevalent and less cruel than in the times when the Litany was first composed. In those days, war was almost continuous, and it was, of all others, the evil most to be deprecated in a form of General Supplication. Even since the Litany was put forth in English, there have been, as we know to our sorrow and shame, terrible wars not only of Cross against Crescent,

of the civilized Christian against the savage heathen, but fratricidal wars between Christian peoples. That such wars are now less frequent should be a cause for profound gratitude. We may be thankful, too, for the international concord promoted by commerce, education, and travel, which remove prejudices, create common interests, and so make for good-will and peace. Nor should we forget the gracious possibilities of arbitration, emphasized by the establishment of the Hague Tribunal, and prophetic, let us hope, of still better things to come. But, meanwhile, and in spite of the many reasons for gratitude, there are still many reasons for prayer. The war-clouds still gather in the political heavens, threatening and ominous, and sometimes they break in a tempest of carnage and blood. Still do our Prayer Books contain forms of prayer to be used on sea and land in time of war; still do we daily pray, "Give peace in our time, O Lord!" And while we pray against militarism, ambition, and greed, against "the gospel of the mailed fist," and all the un-Christian things that are ever drawing towards us the horrors of war, let us not neglect to pray especially that these horrors may be averted from

English-speaking folk, and that the inestimable benefits of unity, peace, and concord may be continued between the two great nations who say the Litany in English and join in the Common Prayer. May they ever stand together, at peace between themselves, and peacemakers among the nations of the earth!

The conception of an earthly Kingdom of Christ in the form of a temporal society policing the world—the dream of an Augustine, and of a Hildebrand—has not been realized; but the rule of Christian ideas, the growth of the Kingdom of God within the souls of men, the real *Civitas Dei*, the salvation of society, and so the peace of the world, this is the ideal for which we should work and pray, that so may be fulfilled the petition of all Christians, "Thy Kingdom come."

"O God of love, O King of peace,
Make wars throughout the world to cease;
The wrath of sinful man restrain,
Give peace, O God, give peace again!

"Where saints and angels dwell above,
All hearts are knit in holy love;
Oh, bind us in that heavenly chain!
Give peace, O God, give peace again!"

XXIII.

That it may please Thee to give us an heart to love and fear Thee, and diligently to live after Thy commandments:

We beseech Thee to hear us, good Lord.

[In the English Book, "dread" instead of "fear."]

All commentators on the Litany call attention to the return which is made in the following petitions to personal or spiritual supplication—prayers for divine grace to assist us in living the Christian life. True to the spirit of the Litany, the Intercessions are of the most extensive range, and we have just prayed for the Church in all its parts, and for all the nations of mankind. But now, lest in these summaries and generalities we should lose sight of ourselves and of our spiritual identity and responsibility, we are taught next to pray for those fundamental gifts of grace which are essential to holy living. Yet even here

the admirable consistency of the Litany is maintained; it is still Common Prayer; we ask our Lord to give us, all of us, those religious dispositions of which we stand equally in need. And it is characteristic of that fine sense of proportion and discrimination which we have seen to belong to the Litany that when we descend to these circles of personal supplication, it is the religious needs and wants which are first mentioned. Before we pray for temporal deliverance and well-being, we ask for those first principles of the spiritual life which are indispensable to all Christians—a heart to love and fear God, a life of diligent obedience to His commandments, and then an increase of grace in the meek and loving reception of His Word, and so the final fruition of the Spirit.

The first suffrage of this class dates, in its present form, from 1544; but it has its parallel in many of the older Litanies. We find in them petitions for faith, hope, and love; for the increase of God's Word; for perseverance in good works; for the raising of our minds to heavenly desires, etc.; but none contains a Supplication so beautiful and so comprehensive as this of ours. The figure of the heart as the seat of the religious emo-

tions reminds us of the Deprecations, "From all blindness of heart—from hardness of heart, good Lord, deliver us." We may notice also the change from the word "dread" in the English form to the word "fear" in the American.

Perhaps the first impression which this suffrage makes upon us is suggested by the collocation of the words "love" and "fear." At first sight they may not seem to belong together, and we may recall the declaration of St. John, "Perfect love casteth out fear." But a little clear thinking enables us to see the double meaning of the word fear, and how fear as used in the Litany, the Prayer Book, and the Holy Bible is not the kind of fear that is inconsistent with the love of God, but the kind that is a necessary concomitant of that love. Love and fear are two poles of the spiritual life , and while, in one sense, they are opposites, they are yet but extremities of the same axis: start from one, and you arrive, in due course, at the other. There can no more be a north without a south than love without fear. In the Collect for the Second Sunday after Trinity the two affections are brought into relation: "O Lord, who never failest to help and govern those

whom Thou dost bring up in Thy steadfast fear and love; Keep us, we beseech Thee, under the protection of Thy good providence, and make us to have a perpetual fear and love of Thy holy Name." Nor should we forget the association of these words in the Order for the Burial of the Dead, when we pray that we may "receive that blessing, which Thy well-beloved Son shall then pronounce to all who love and fear Thee." We are evidently thinking not of that slavish dread, that abject terror, which is indeed driven out by perfect love, but rather of that righteous, reverent, and godly fear, which, since it is grounded upon the perfections of God and the imperfection of man, is an indispensable element of true religion. A heart full of love to God will also be a heart full of the fear of God. The filial fear of God—of His holy Name, His House, His Word, His Law, His Majesty, His Judgments—is a duty that demands constant and searching enforcement. There are far too many expressions of protested love to God which lack the wholesome restraints of a reasonable, religious, and holy fear. St. Bernard, we have been reminded, "calls fear the most vigilant porter of the soul, which diligently

watcheth that no evil thing do enter at which our great Master might be offended. Nor is this fear any ways inconsistent with the love of God; for He is so very glorious, and so infinitely above us, that our love to Him is not a saucy familiarity, but an affection mixed with admiration, and all possible humility, and is like the love which we pay to our prince, or our father, which is ever accompanied with reverence and dread of offending." Both Litany and Lent remind us that because we are sinners there is an element in our fear which makes it not only a proper reverence for God's Character and Glory, but a recognition of the fact that there is something actually to be afraid of, that every sinner has real reason for alarm. The sense of sin involves the feeling of fear:

"Thus conscience doth make cowards of us all."

That we may be delivered from this form of fear, which is bound up with the consciousness of sin, it is the more necessary that we should eagerly desire to be animated by that form of fear which shall deter us from breaking God's commandments, and which shall so deter us because it is but the other side of love—the love of His law,

the love of Himself. Thus love and fear, together representing the totality of the religious emotions, are by no means to be regarded as vague and unpractical: they issue in a life of definite and actual obedience: "That it may please Thee to give us an heart to love and fear Thee, and diligently to live after Thy commandments." The only heart worth having is the heart in which love and fear join hand in hand with willing obedience. Fear restrains us from breaking God's commandments, love incites us to keep them: the one teaches us to abstain from doing the things we ought not to do, the other prompts us to do the things we ought to do; fear says, "Thou shalt not," love proclaims, "Thou shalt." Thus, when the heart is right, we both fear to disobey God and love to obey Him. Instead of that hardness of heart which is associated with contempt of God's Word and Commandment—and from which we have sought deliverance—we here ask for the gift of a heart so full of love and fear that we shall set ourselves diligently to live after God's commandments. Nor should we miss the force of the word "diligently." It is a favorite term in the Prayer Book. Godfathers and Godmothers are to call

upon adults who have been brought to Holy Baptism "to use all diligence to be rightly instructed in God's holy Word." Children are admonished in the Catechism, "My good child, know this: that thou art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve Him, without His special grace; which thou must learn at all times to call for by diligent prayer." In the exhortation at the Celebration of the Holy Communion, we are to consider, "How St. Paul exhorteth all persons diligently to try and examine themselves." In Family Prayer, we ask God to keep us "diligent in our several callings," while in the Ordination Services the Clergy are many times exhorted to be diligent in their preaching, teaching, and living. The frequent use of the word suggests the lesson of its etymology, which presents the idea of choosing, or selecting, and so of loving and caring for the thing chosen. We are to live according to our Lord's commandments diligently, that is, not only earnestly and carefully, but cheerfully, gladly, *con amore*. Dr. Hardman, in his volume, *Stories and Teachings on the Litany*, tells us of a good old judge, Sir John Branston, who, in the time of Cromwell,

withdrew into private life, and was attended on his death-bed by one of the persecuted clergy of the Church. The divine was using the Litany, and when he came to this suffrage, "Ah," said the dying judge, "What a word is that word *diligently.*" And, indeed, the more we think about it, the more clearly we shall see that the spirit in which we should seek to fashion our lives according to God's law is just this spirit of diligence. The Christian's attitude towards God's rule of character and conduct is not that of sullen submission to fate, nor of passive conformity to pattern, but it is the joyous selection of what is in accordance with His holy Will, the loving choice of His law as the law of our lives, the ready and intelligent obedience which accepts His commandments, not in the spirit of a slave, but in the spirit of a son, which seeks to do the divine Will on earth as it is done in heaven. The Christian's life is a life of spiritual diligence, and since he both loves and fears God, He knows and chooses the highest law, and gladly accepts the revealed Will of God as the rule of action and the basis of ethics. In the spirit of the Hebrew Psalmist, he exclaims, "Lord, what love have I unto Thy law;

all the day long is my study in it." In humble imitation of the Son Himself, he cries, "Lo, I come . . . to do Thy will, O God." He ever prays, "Lord, have mercy upon us, and write all these Thy laws in our hearts, we beseech Thee."

"Lord, Thy Word abideth,
And our footsteps guideth;
Who its truth believeth
Light and joy receiveth.

"Oh, that we discerning
Its most holy learning,
Lord, may love and fear Thee:
Evermore be near Thee!"

XXIV.

That it may please Thee to give to all Thy people increase of grace to hear meekly Thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit:

We beseech Thee to hear us, good Lord.

This Supplication for increase of grace carries us a step forward in the Christian life. We have prayed for the primary gifts of grace, love, fear, and diligent obedience; we now ask for an increase of grace to enable us to hear meekly God's holy Word, to receive it with pure affection, and as a consequence of receiving with meekness the engrafted Word, to bring forth the fruits of the Spirit. The suffrage, like the preceding, dates from 1544, and is probably adapted from the clause in Hermann: "That Thou wilt vouchsafe to give to all the hearers increase of Thy Word and the fruits of the Spirit." The language is Script-

ural, suggested, as we may suppose, by St. James 1 : 21, "Receive with meekness the engrafted word, which is able to save your souls," and Gal. 5 : 22, "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." The word "increase" reminds us of the words of St. Paul in I. Cor. 3 : 6, 7 : "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." As a Prayer Book term, it brings to mind the Collect for the Fourteenth Sunday after Trinity: "Almighty and everlasting God, give unto us the increase of faith, hope, and charity," and especially the Rite of Confirmation, itself a sort of Sacrament of Increase—where the Bishop prays, "Strengthen them, we beseech Thee, O Lord, with the Holy Ghost, the Comforter, and daily increase in them Thy manifold gifts of grace."

The first petition, "That it may please Thee to give to all Thy people increase of grace to hear meekly Thy Word and to receive it with pure affection,"—or, as the Prayer for the Church militant expresses the same request—"and to all Thy

people give Thy heavenly grace, and especially to this congregation here present; that, with meek heart and due reverence, they may hear and receive Thy holy Word"—covers a very important portion of the Christian life. God's Word contains those commandments according to which we desire to live. It is the glory of our branch of the holy Church universal that while we receive with gladness the Word of God in nature, in history, in the traditions of the Church, in the human conscience, and in the human mind, wherever God has spoken, we particularly esteem and love the Holy Scriptures. By "meekly" we are not to understand ignorantly or blindly. The Church has given us the Bible in the English tongue, and she has done what she could to translate the Scriptures into the language of all the peoples to whom her missionaries have gone. She has ever encouraged the careful study of the Sacred Writings, and her Biblical scholarship is an enrichment and a glory of Christendom. She welcomes all real learning and all honest criticism, and would have her Clergy take heed how they teach, and her people take heed how they hear. But she would have us remember that the Word of God

for its proper hearing and reception requires a spiritual as well as a mental preparation. Many pages closed to arrogant criticism are open to Christian meekness. Increase of grace and increase of learning are both essential to the true knowledge and understanding of the Word of God, but, as we have seen in the case of the Clergy, so for all the people, increase of grace is of the first importance. Nor does our gratitude to our Lord for free access to His Word, and for unprecedented opportunity to study it with the assistance of all the resources of modern scholarship, lessen our sense of dependence upon Him for the spiritual qualifications necessary for its profitable reception. We have always to take into account the fact that the entrance of God's Word into the human heart is stubbornly contested by the powers of evil. "Every piece of God's law," says an ancient writer, "finds enemies." The pride of the intellect, the arrogance of the will, are opposed to meekness: the sinful and inordinate affections of the heart are opposed to the pure affection for which we pray. So that, from every point of view, this Supplication is expedient and profitable. We may enforce it by the use of the Collect for

the Second Sunday in Advent: "Blessed Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of Thy holy Word, we may embrace, and ever hold fast, the blessed hope of everlasting life, which Thou hast given us in our Saviour Jesus Christ." Amidst all the confusion of criticism, the humble Christian can say:

"When our foes are near us,
Then Thy Word doth cheer us,
Word of consolation,
Message of salvation.

"Who can tell the pleasure,
Who recount the treasure,
By Thy Word imparted
To the simple-hearted?"

Having received the Word with meekness and affection, we may expect a further increase of grace in the crown and completion of the vital processes of the Christian life: "That we may bring forth the fruits of the Spirit." We are not to be barren trees, producing nothing but leaves. He who stands before our lives and says, "I hunger," would find upon the tree of life the

manner of fruits which He desires. The figure of fruit is a familiar one in the Scriptures, and is taken from thence into the Prayer Book. As we pray for the kindly fruits of the earth, so we pray for the fruits of the Spirit according to their kind, that in due season we may enjoy them. In the Collect for the Sunday next before Advent, we pray, "Stir up, we beseech Thee, O Lord, the wills of Thy faithful people; that they plenteously bringing forth the fruit of good works, may by Thee be plenteously rewarded." In the beautiful prayer which is often used at the conclusion of Public Worship, we pray, "Grant, we beseech Thee, Almighty God, that the words which we have heard this day with our outward ears, may, through Thy grace, be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of Thy Name." If we ask ourselves what, definitely and exactly, are these "fruits of the Spirit," we shall find the answer in the passage already referred to from the writings of St. Paul: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." These are not the more or less unusual or tem-

porary gifts of the Spirit, like the gift of prophecy or the gift of tongues. They are the normal products of the spiritual life, the fructification of Christian character in the pneumatic sphere, the domain of the Holy Ghost. While we may not all of us bring forth all these fruits to perfection, yet we cannot live the organic life of Christianity, we cannot be branches of the True Vine, without exhibiting, in due season, at least some degree of these heavenly dispositions. Like the nine Muses, each of these nine spiritual fruits has a distinct name and a distinct sphere of operation, but they are all sisters, united in a holy fellowship of goodness and beauty and truth. From love, the first of the nine, to temperance, the last, there is not one which a well-rounded Christian life can afford to lack. Each of them is beautiful in its time and according to its kind. They are one and all amiable and admirable, and they are indigenous to our Lord's Kingdom; they are the flora of the sweet and blessed country of the Holy Ghost. The individual Christian will possess of their several kinds a little more or a little less, according to his natural temperament, the circumstances of his life, and the sovereign grace of

God. God, who giveth the increase, will help us to bring them forth in their several beauty. They are not apples of discord, but fruits of concord and of peace, whose very leaves are for the healing of the nations. The world waits and longs to behold them as they are ripened and matured in the lives of those men and women whose daily prayer it is that they may grow in grace and in the knowledge of their Lord and Saviour Jesus Christ. And wherever the Spirit is, there the fruits will be.

"Our blest Redeemer, ere He breathed
His tender, last farewell,
A Guide, a Comforter, bequeathed
With us to dwell.

"He came sweet influence to impart,
A gracious, willing guest,
While He can find one humble heart
Wherein to rest.

"And every virtue we possess,
And every victory won,
And every thought of holiness
Are His alone."

XXV.

That it may please Thee to bring into the way of truth all such as have erred, and are deceived;
We beseech Thee to hear us, good Lord.

We have now, with one accord, made our supplication for grace to begin and to continue the Christian life; for the edification of all Christians in the common life of the One Body and the One Spirit. We have next to pray for different classes of men in different kinds of need, and the suffrages for grace are followed by Intercessions for special mercies. The first Intercession is in behalf of the erring, and, as we might expect of such a petition, it has had place in many Litanies, ancient and modern. In the Mozarabic *Preces* we find the prayer, "May forgiveness set right those who do err from the faith"; in the Liturgy of St. Clement, "For them that are without and wandering, let us make our supplication that the

Lord may convert them"; in the Liturgy of St. Basil, "Collect the scattered, bring back the erring, and unite them to Thy holy Catholic and Apostolic Church." The Primer of 1535 has the form, "That Thou vouchsafe that all which do err and are deceived may be reduced into the way of verity."

In this Intercession, we include *"errantes et seductos,"* all degrees of wanderers, near and far —the blind, the blinded, and the leaders of the blind; the ignorant, the perverse, the foolish; the heathen and the infidel; false teachers, heretics, and schismatics; the backslider and the apostate; Ishmaels without birth-right and Esaus who have bartered their birthright; enemies and aliens, rebels and prodigals—all the wide multitude of the erroneous; and we pray for them all, that it may please our Lord, who is the way, the truth, and the life, to bring them, one and all, into the way of truth.

When Litanies were first composed, by far the largest part of the world was ignorant of the way of truth; from the earliest times, Christians have been wont to pray for those without the pale, to intercede for their enemies, and to desire of God

that all men may come to a knowledge of the truth. When, therefore, we use this Intercession to-day, we include in it all non-Christian and anti-Christian peoples—Jews, Mohammedans, Confucianists, Buddhists, idolaters of every sort—as well as individual unbelievers. But it is probably true that most of us when using this suffrage have principally in mind those who, having once known the truth, have erred therefrom. A single lifetime suffices to pass before us a hundred forms of erroneous teaching, each containing just enough of the truth to make it plausible, but all departing from the truth in many vital particulars. As we have seen when considering the Deprecation against false doctrine, our own age has beheld with amazement the phenomena of Mormonism, Zionism, Christian Science, and many other similar movements and cults, each, if it were possible, outdoing the others in folly, and yet each easily counting its converts by hundreds and thousands. Many who are deceived by the promoters of such delusions are, we can but hope, only superficial and transient victims, who may yet be recalled and restored. Many of them are restless and fickle; many are fond of coquetting with the un-

conventional and the bizarre; many are merely dupes. We all know persons who change their religion even more easily than they change their politics, who are never so happy as when they are sampling the latest religious fad, or seeking admission into some queer new sect. Such people are very trying, and it is hard to take them seriously, yet their number is considerable, and the situation is quite urgent enough to demand our patient and persistent prayers. And therefore we intercede for all such wanderers, that their eyes may be opened to deception, and that they may return into the way of truth.

Under this Intercession we logically include, also, the various classes somewhat loosely described as doubters. "Doubt" is, of course, often a mere pose, a phase, a dilletantism. We cannot help thinking, in the case of many who boast their materialism or their agnosticism, their poetic pantheism, or their pathetic pessimism, that their convictions are not so deep as they would have us suppose. They protest too much. They are like Shelley writing after his name in the visitors' book, "democrat, philanthropist, atheist"; though revolt is by no means so real to them as to that

ardent spirit. Skepticism of this sort is often superficial and transient. In many young minds it seems to be but a stage of development, a passing phase, to be recognized and treated as such. In time it will pass, and the period of storm and stress will clear the air, and will, at length, restore the abiding serenity of faith. We must be careful not to treat all skepticism as deadly sin, nor all doubters as enemies and aliens. St. Thomas did not forfeit his place among the Twelve because of either his pessimism or his skepticism. He received correction and rebuke, but he also received love, forbearance, and enlightenment. For the young man or young woman who is really, honestly, in intellectual difficulties —who wants to know the truth, yet hardly dares believe what seems too good to be true, who for the time being is mystified and bewildered, for such an one every fair-minded Christian must have the deepest and tenderest sympathy. To such we may apply the wise words of the Bishop of London: "There may be some among you who are at this moment feeling desperately wicked because you have lurking in your minds doubts and difficulties about the faith. Bring them out and look

them in the face: your time of doubt is meant as a transition stage from a child's to a man's or woman's faith. You do not cease to be a friend of Christ's because you doubt; He understands all about it as He did of old: you are just waking up to the tremendous thing you say you believe when you believe Christianity; you have never thought about it before, and He knows better than you that the doubt will be succeeded in His own good time by a faith which shall make you cry with your intellect as well as with your heart, 'My Lord and my God!'" We may suppose that many who use the Litany need some such words as these, and are glad to feel, when they use this suffrage, that they are praying for themselves, and for those who are like-minded. For the more mature doubter, for the serious, honest seeker after truth, we must also make earnest intercession. Modern skepticism is mostly sombre and cheerless, feeling deeply its losses, sadly aware of its limitations and contractions. We hear its tone in the verse of Matthew Arnold:

"The sea of Faith
Was once, too, at the full, and round earth's shore
Lay like the folds of a bright girdle furl'd.
But now I only hear

Its melancholy, long, withdrawing roar
Retreating to the breath
Of the night wind, down the vast edges drear
And naked shingles of the world."

Surely, we may pity such men. They remind us of Ruskin's saying, "I do not wonder at what men suffer, but I wonder at what they lose." For them, as for all other classes of the erring and the deceived, for all who have wandered from the straight path, whether through errors of opinion or errors of life—and do we not all confess that we have erred and strayed like lost sheep?—for all alike we pray: "That it may please Thee to bring into the way of truth all such as have erred and are deceived, We beseech Thee to hear us, good Lord."

XXVI.

That it may please Thee to strengthen such as do stand; and to comfort and help the weak-hearted; and to raise up those who fall; and finally to beat down Satan under our feet;

We beseech Thee to hear us, good Lord.

The Intercession last considered refers principally to errors of doctrine—to departures from the way of truth through doubts, delusions, and deceptions. But the Christian way is a way of life as well as a way of truth, and even those who remain in the right road are liable to many temptations and snares. We therefore proceed to pray for those who do stand, for the weak-hearted, for those who fall, and finally, to remind us that the Christian life means warfaring as well as wayfaring, we pray for the ultimate overthrow of the enemy. The various clauses of this Intercession were brought together in 1544. Hermann's Litany had two clauses, "That Thou wilt vouch-

safe to lift them that be fallen," and—"to comfort and help the weaklings and such as be tempted." The Liturgy of St. Basil has the prayer, "Comfort the timid," and that of St. Clement of Rome, "Comfort the faint-hearted; raise up the fallen." In the following suffrages we are to intercede for men in their temporal calamities and necessities; but first we here intercede for them in their spiritual dangers, and the Intercession, in its moving pictures, is a kind of epitomized Pilgrim's Progress. We follow the pilgrims as they journey from the City of Destruction to the Celestial Country; we watch their fights and falls; we behold Apollyon standing across their path.

The first petition is for the strengthening of those who stand. The language implies that they are hard-pressed, and in need of our prayers. And indeed if, like Simon Peter, they did not realize that they were on a precarious footing, their danger and their need of prayer would be increased. "Let him that thinketh he standeth," is the Apostle's warning, "take heed lest he fall." Dean Comber here enlarges upon the importance of this Intercession—especially in view of the

malice of the devil: "And truly," he says, "as St. Cyprian well notes, his greatest spite is against those that stand, for others he makes sure of them and seldomer attempts them; but those he assaults with all his force and policy, and the rather, because such men are the ornaments of religion and the encouragement of many others; so that if he can work their fall he will triumph exceedingly, and religion will be scorned by his instruments, and many weaker will be offended. Wherefore we have all of us cause to pray that such lights may not be eclipsed, such considerable and exemplary men may not be reduced; for it gives a great blow to piety when such fall into iniquity, therefore the good Lord strengthen them." Indeed, it is most important for us to realize how deeply every Christian is concerned with the moral perpendicularity and sure-footedness of every other Christian, and especially with the stability of those champions of the Faith who seem to declare (though in humble reliance upon the grace of God)—

> "This rock shall fly
> From its firm base as soon as I."

When such an one falls, it is like the crash of an

oak in the forest, or like the ruin of some monumental structure which has been the pride and glory of a whole city. In every community, there are some eminent Christians who are towers of strength to their brethren. We rejoice in their integrity, their loyalty, their faith. They are those noble spirits with whom Matthew Arnold ranked his father:

"Then, in such hour of need
Of our fainting, dispirited race,
Ye, like angels, appear,
Radiant with ardor divine!
Beacons of hope ye appear!
Languor is not in your heart,
Weakness is not in your word,
Weariness not on your brow.
Ye alight in our van! At your voice
Panic, despair, flee away.
Ye move through the ranks, recall
The stragglers, refresh the outworn,
Praise, re-inspire the brave.
Order, courage, return.
Eyes re-kindling, and prayers,
Follow your steps as ye go.
Ye fill up the gaps in our files,
Strengthen the wavering line,
Stablish, continue our march,
On, to the bound of the waste,
On, to the City of God."

But such rare and radiant souls have their peculiar temptations. Whenever we are priv-

ileged to read their confessions or autobiographies we see how sensitive they are to their weaknesses, how keenly they realize their danger. Surely the prayers of the Church should without cessation ascend in their behalf. God help them! God preserve them! May they endure even to the end! And as for ourselves, we well know how slight is our foothold—how hard it is for us to watch, to stand fast in the faith, to quit ourselves like men, to be strong. We may supplement this suffrage with the use of the Collect for the Fourth Sunday after the Epiphany: "O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright: Grant to us such strength and protection, as may support us in all dangers and carry us through all temptations; through Jesus Christ, our Lord."

The next class for whom we intercede is the weak-hearted—"the timid," "the weaklings." There are always such feeble souls, true at heart, determined not to give over the journey, nor give up the fight, but for some reason infirm and incapable—faint yet pursuing. Our Lord said to Simon Peter, "When thou art converted,

strengthen thy brethren." St. Paul enjoins us to "Comfort the faint-hearted," to "support the weak." And what we are ourselves exhorted to do for the weaklings of the Church we ask for them from Him of whom it is said, "A bruised reed shall He not break, and the smoking flax shall He not quench." Having asked for the weak-hearted that they may receive the two-fold blessing of "comfort" and "help," we then proceed to extend our Intercession over the third class of Christian pilgrims and warriors, "those who fall." The language seems to imply not so much the fallen, the permanently lapsed, as those who stumble and recover, who fall and rise. We speak of "The Fall,"—the primal lapse of human nature—of the fall of David, the fall of Peter, and of human fallibility as a fact of history and of experience. Certainly our own experience has taught us, to our sorrow and shame, that not only the weaklings, but even the most stable of those who stand, are liable to fall. We do not have to discuss the theoretical possibility of falling from grace. As a fact of actual life, we see Christian men stumbling and falling every day; but, thank God! we also see them stagger to their feet, resume

the journey, and renew the fight. "For a just man falleth seven times," says the Book of Proverbs, but immediately adds, "and riseth up again." Every sin is a fall of man, and the whole Public Service of the Church is constructed around the central fact of recurrent penitence and repentance, and of renewed remission and absolution. The glorious possibility of forgiveness and restoration is not to be pressed to the point of excusing any sloth or slackness on our part, any relaxing of our vigilance, or any trifling with temptation; but it is to be pressed far enough to reassure despondent and shame-faced Christians who think that because they have once fallen there is no further chance for them, no hope of being raised up; and especially should it be made use of to cheer the young pilgrim, who, perhaps just after conversion or Confirmation or first Communion, suffers a humiliating fall, and is tempted by the devil to consider himself an irreclamable apostate. Up and on again! Up and at it again! is the rallying cry of the Cross. For our Lord is on our side. The enemy who assaults the standing, who terrifies the weak-hearted, who insults the fallen, even he shall be utterly cast down and destroyed.

It is written: "The God of peace shall bruise Satan under your feet shortly." Thus our Intercession is concluded with a prayer to Him who shall bruise the serpent's head, that we may share in that ultimate overthrow. All of us, the strong, the timid, and the stumbling, join in the petition against our common enemy, "That it may please Thee finally to beat down Satan under our feet, We beseech Thee to hear us, good Lord."

XXVII.

That it may please Thee to succour, help, and comfort, all who are in danger, necessity, and tribulation;
We beseech Thee to hear us, good Lord.

Following the last suffrage for grace is a group of entreaties devoted to temporal needs. We have prayed for all men under those conditions which are commonly called temptations: we now pray for them under those conditions commonly called trials. These, as we know, are many and various. Danger, necessity, and tribulation; exposures of travel, sickness, and captivity; of maternity, widowhood, and orphanage, belong to every age of history, and to every condition of human society. Consequently, we find corresponding Supplications in all the older forms of Common Prayer. The Greek offices pray, "For all afflicted and miserable Christians who need the mercy and help of God; yea, for all that are in

any affliction, necessity, or trouble." The Anglo-Saxon Litany of the ninth century has the petition, "That Thou wouldest vouchsafe to look in Thy pity on the sorrows of the pitiful"; the English Litany of 1410—"To behold and relieve the miseries of poor men and thralls"; Sarum and York,—"To look upon and relieve the miseries of the poor;" Hermann,—"To regard and save the afflicted and such as be in danger."

As we have seen in our study of the Deprecations, the development of science and of civilization in modern life, while it has ameliorated, has by no means eliminated, the conditions that cause disquietude, discomfort, danger, and distress. The physical environment must still be taken into account as a factor disturbing the serenity of life. There is in the Litany no trace of that abject dread of physical discomfort which is characteristic of a prosperous and peaceful age—no pampering of softness and needless self-indulgence,—yet there is a reasonable recognition of the ills and dangers to which the flesh is heir, and this recognition is the more necessary because, aside from the bodily and mental suffering incident to danger, necessity and tribulation, the physical

environment has an immense re-active influence on the well-being of the spiritual life. We are not disembodied spirits. The characters of men are profoundly affected by their material conditions. Body, soul, and spirit are involved in a common personality, and the disasters and deprivations which affect the bodies of men work tremendously for good or evil on their religious condition and their spiritual life. Still the Church needs the lesson from the lips of the Incarnate Son of God that to feed the hungry, to give drink to the thirsty, to clothe the naked, to visit the sick and the imprisoned—in other words, to do in His Name, and for Him, and to Him, that which we here ask Him to do—is a searching test of pure and undefiled religion: "Inasmuch as ye did it to one of the least of these My brethren, ye did it unto Me." We may be thankful for the response which the Church has made to the command and to the example of her Lord. The embodiment of the Christian spirit in charitable institutions, and in all the manifold agencies for succour, help, and comfort which everywhere and always accompany the spread of the Gospel, is one of the most conclusive and glorious

indications of the divine origin and mission of our holy religion. The development of the sentiment of pity is not the result of the civilization of the world, but of its Christianization. The dependent and the incapable, the baffled and the beaten, the afflicted and the endangered, the poor and the needy of every sort, find their best Friend in the all-pitiful Christ. The remedial and redemptive agencies which restore the fallen and revive the faint find the source of their power in the spiritual dynamics of the Gospel of the Resurrection, while consolation and sympathy flow unceasingly into the bleeding and breaking hearts of the children of sorrow from the loving heart of Him who said, "Come unto Me, all ye that travail and are heavy laden, and I will refresh you." As followers of the merciful Saviour, we should do our utmost to answer the bitter cry of the outcast and the oppressed: we should build our hospitals and asylums and houses of refuge; we should organize and multiply our charities of every kind; and, above all things, we should encourage and promote personal kindliness and sympathy—the Christian love which is not content to work only by proxy, or through agents, but de-

lights in ministry and service from door to door, from hand to hand, from heart to heart, which says, not, "Here am I, send him"; but, "Here am I, send me." It is often much easier to commend those who are in danger, necessity and tribulation to the tender mercy of God than it is to go among them as God's ministering servants, and do our duty in succouring, helping, and comforting them. We should seek to follow in the footsteps of Him of whom it is said that He "went about doing good." To Sir Launfal, in Lowell's beautiful poem, there came, when he had relieved the needs of the leper, a revelation:

"And the voice that was calmer than silence, said,
'Lo, it is I, be not afraid.'
In many climes, without avail,
Thou hast spent thy life for the Holy Grail;
Behold, it is here—this cup which thou
Didst fill at the streamlet for Me but now;
This crust is My body broken for thee,
This water His blood that died on the tree;
The Holy Supper is kept, indeed,
In whatso we share with another's need;
Not what we give, but what we share—
For the gift without the giver is bare;
Who gives himself with his alms feeds three,
Himself, his hungering neighbor, and Me."

It is, however, to be remembered that when we have done our best there is a large sphere of

influence within which we must leave the needy and troubled souls to the pity and help of God. Human comfort and relief cannot go the whole length of their distress. The Lord is nigh unto them that are of a broken heart when even their most sympathetic friends are but far off. He stands in a very intimate relation to all needy and suffering lives, and shares with them secrets which no human helper can either receive or impart.

> "The love of Jesus to His own
> None but His loved ones know."

We should not fail to notice that danger, necessity, and tribulation, those well-worn words that mean so much, have each their appropriate petition—succour for those in danger, help for those in necessity, and comfort for those in tribulation. We need not stop to catalogue the special cases that fall within these wide limits, but we may be sure that each will find its own peculiar blessing and relief. Around them all we place the radiant circlet of the ancient promise, "He shall deliver the poor when he crieth, the needy also, and him that hath no helper." And once more, assured that our Lord will do His part, we may think again of our own responsibility, and of the de-

mand upon us, when we make such an Intercession, for a right disposition and a steadfast purpose to do our part. "An uncharitable man may fancy he doeth well in making this excellent prayer, but his hard-heartedness doth make his petition to be in vain: so that we see our praying for those in danger, necessity, and tribulation doth not excuse our charity, but suppose and require it; if we succour, help, and comfort those within our reach, our prayers will be real and affectionate for all others, and they will move God to relieve both them and us. Let us do good to as many as we can, and commit the rest to the Divine mercy, saying, with a hearty charity, 'We beseech Thee to hear us, good Lord.'"

XXVIII.

That it may please Thee to preserve all who travel by land or by water, all women in the perils of child-birth, all sick persons, and young children; and to show Thy pity upon all prisoners and captives;

We beseech Thee to hear us, good Lord.

While, as we have seen, the Litany does not attempt to make an exhaustive catalogue of the various forms of danger, necessity, and tribulation, it does present us, in this, and in the following Intercession, with petitions for several typical classes. The first of these, the prayer for travelers, is a very old one, and it is interesting to trace it back to the original Intercession of the early Church in behalf of those who went abroad to spread the Gospel—the first missionaries and evangelists of the Cross. In the primitive Liturgy of St. James of Jerusalem there is a petition for Christians who journeyed by land or by sea; the Liturgy of St. Chrysostom prays, "Sail with

them that sail, journey with travelers"; the Dominican Litany, "Bring to a harbor of safety all faithful persons traveling by sea or land." As we might expect in the public devotions of a seafaring folk, the Book of Common Prayer contains special forms of intercession for those at sea. In addition to the short prayer in general use, we have the special forms "In Ships of War," "In all Ships in Storms at Sea," "Short Prayers in respect of a Storm," and the corresponding thanksgivings. The hymnal furnishes us the beautiful hymn:

"Eternal Father! strong to save,
Whose arm hath bound the restless wave,
Who bidd'st the mighty ocean deep
Its own appointed limits keep;
Oh, hear us when we cry to Thee
For those in peril on the sea."

While we are profoundly thankful for the many appliances for speed and safety which make travel a far different thing from what it was in Tudor England, or in mediæval Europe, or in the days of St. Paul's missionary journeys, yet even in these times of motor-cars and steam-yachts, of railways and ocean-liners, appalling accidents do happen, and life and limb are constantly endan-

gered. The inventive genius which creates new mechanical appliances, each one of which is liable to become a new cause of accidents, does not seem to be equally prolific in devising means to prevent accidents. We are told, for example, that "This is a strange anomaly that in spite of the multiplication of modern safety devices of various sorts, the proportion of fatal accidents is growing greater in the United States. Reports issued from the census office at Washington show that during the census year of 1900 there were 57,513 accidental deaths reported. This was 57.6 in every 1,000 deaths from all causes, as compared with 53.7, the proportion noted ten years previously." There is scarcely a family whose recent history has not been marked by some tragedy of travel, and there is never a time when the Litany is said but some petitioner has personal reason to offer up this Intercession with earnestness and urgency.

The second clause, "all women in the perils of child-birth," or, as the English Litany has it, "all women laboring of child," is in the Liturgy of St. Clement, and is found in Hermann's Litany, and in the English Litany of 1535. It is a most

fitting Intercession, connecting the Litany with the life of man at the hour of birth as well as in the hour of death. While affording us opportunity to offer prayer for all women in their time of peril, it should also serve to remind us of the opportunity (but too little availed of), for public thanksgiving afforded in the Prayer Book in the special "Thanksgiving of Women after Childbirth," and in the touching office for the Churching of Women, now so sadly neglected.

The Intercession for the sick opens a large and a familiar field of prayer. Its brief form, "all sick persons," is supplemented by the various special prayers in the Prayer Book, by the beautiful "Order for the Visitation of the Sick," and by the provision for the Communion of the Sick. It is, of course, a Supplication whose daily repetition never loses force nor feeling. Sickness brings with it spiritual as well as temporal danger, hurts to the soul as well as pains of the body. The pains of sickness as well as the pains of death are dreadfully liable to make us fall from God. As every one is aware who has had much experience with the sick, there are many whose eyes are blinded, and whose hearts are hardened, by bodily

pain, and who seem, in seasons of sickness, to be peculiarly susceptible to the crafts and assaults of the devil. Assuredly, when we think of the infinite range of suffering and distress summed up in this Intercession "for all sick persons," we can never be at a loss for interest and urgency in its use. There is never a time when any congregation uses the Litany without an application of this suffrage to many of its own members. When we are well and strong and able to be in our places in the Lord's House, it is both a privilege and a duty thus to remember our sick friends. When our turn comes, and we lie on beds of sickness, hearing the sound of the Church bells, and thinking of the familiar Service, it is no small consolation to know that we are being thus remembered by our friends in the dear old petition that is so comprehensive though so brief. Nor do we confine our sympathy and our prayers to our own sick, but we think of the sick everywhere—of the patients in hospitals, of the shut-in, of the infirm and the incurable, of the maimed and halt and blind, rich and poor, young and old; and we reflect that we are praying to the Great Physician, the

Healer of the bodies, as well as the Saviour of the souls of men.

"Thou to whom the sick and dying
Ever came, nor came in vain,
Still with healing words replying
To the wearied cry of pain;
Hear us, Jesus, as we meet,
Suppliants at Thy mercy-seat."

The next Intercession is also one which appeals to our purest and tenderest devotions. Who among us would ever refuse to say a prayer for "young children?" The Church has always remembered them. The Liturgy of St. Basil contains the petition, "Rear up the infants, guide the youth;" Hermann's Litany, "That Thou wilt vouchsafe to cherish and keep infants and sick folk." As we have prayed for the mother, so now we pray for the child. And in this age of Christian education, and of the study of child-life, such a prayer seems to possess peculiar significance. Children need to be preserved, in body, mind, and spirit. Not only are their bodies exposed to a thousand physical dangers, but their minds and souls are exposed to dangers even more numerous, and far more destructive. The battle with the slum is ever a battle for the child. All modern society is in battle-

array for the protection and development of child-life, and the Church of Christ, working and watching and praying and loving in the name of Him who said "Suffer the little children to come unto Me and forbid them not," is the fountain-source and the continuous inspiration of this glorious Crusade. We include in this Intercession a prayer for the newly-baptized, for parents and sponsors, for spiritual pastors and masters, and for all who have to do with the education of the young; assured that the proper preservation of young children is inseparable from Christianity, that Christ and little children are very close together, and that no petition of the Litany is more acceptable to Him than this prayer for the little ones of His flock.

Lastly, in this suffrage, we intercede for prisoners and captives; we "remember them that are in bonds, as bound with them." We are carried back to the days when Christians were thrown into prison for their Faith's sake; as in the Liturgy of St. James, "For our brethren that are in captivity and banishment, prison, or hard bondage; let us beseech the Lord that they may return in peace." In the days of the early Litanies,

Christian men were held in slavery by Turks and pagans, and often languished for years in exile and prison. There were always thousands of prisoners of war, and the conditions of imprisonment were horrible almost beyond imagination. Among the fruits of the Christian spirit, working through society, have been the abolition of slavery, and the splendid achievements of prison reform, now exhibited in all the Christian nations of the world. But while thus working in the larger domain of public opinion and national legislation, the Church does not forget her duty to the individual. The Book of Common Prayer contains the fine office for the "Visitation of Prisoners," and this, with the constant Intercession of the Litany, reminds us of our duty to all prisoners and captives in the name of Him who said, "I was in prison and ye visited Me."

XXIX.

That it may please Thee to defend, and provide for, the fatherless children, and widows, and all who are desolate and oppressed;

We beseech Thee to hear us, good Lord.

The special classes for whom our Intercessions are asked are not concluded with the prayer for prisoners, but are continued in the present suffrage, to include "the fatherless children, and widows." The propriety of such a petition is self-evident. It is frequently declared in Holy Scripture that the widow and the orphan are ever in God's keeping. He is "a Father of the fatherless, and defendeth the cause of the widows." Our Lord makes it a count in His indictment of the Pharisees that they "devour widows' houses." St. James tells us: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to

keep himself unspotted from the world." Very fittingly we ask our Lord not only to "provide for" them, but also, since they are often the victims of cruelty and injustice, to "defend" them. They are deprived of their natural protector, and we beseech for them the protection of God. And since they are desolate, and in danger of being oppressed, they stand as representatives of the larger class whom, with one of the characteristic generalizations of the Litany, we then mention as "all who are desolate and oppressed." This suffrage is very much like the suffrage for those who are in danger, necessity, and tribulation, and together they seem to include all forms of human need, suffering, and distress. In the present suffrage our thoughts are more immediately directed towards those who by reason of natural bereavement, or by reason of man's inhumanity, are in need of protection and defense. The Christian Church must ever be the champion of the weak, the friend and protector of the oppressed. She must stand between him that hath no helper and the greed and tyranny of the mighty. She must make it impossible for any isolated, or persecuted, individual to say, "I looked also upon my right

hand, and saw there was no man that would know me. I had no place to flee unto, and no man cared for my soul." The Church cannot sit passive under social and industrial injustice. She is bound to maintain the cause of the desolate and oppressed. It is of the very essence of her life and of her mission that she should make it possible for her Lord to do through her that for which she here prays. From first to last, with no distinction save that she ever inclines towards those who need her most—the Church must be the home of the friendless, the shelter of the destitute, the castle and fortress of the weak and of the persecuted. Each of her children should be able to say:

"Our Mother the Church hath never a child
To honor before the rest,
But she singeth the same for mighty kings
And the veriest babe on her breast;
And the Bishop goes down to his narrow bed
As the ploughman's child is laid;
And alike she blesseth the dark-browed serf
And the chief in his robe arrayed.

"She sprinkles the drops of the bright new birth
The same on the low and the high,
And christens their bodies with dust to dust
When earth with its earth must lie;
Oh, the poor man's friend is the Church of Christ
From birth to his funeral day;

She makes him the Lord's in her surpliced arms,
And singeth his burial lay."

While these various subjects of intercession, with their several necessities, are fresh in our minds, we may return for a moment to the thought of the change in conditions—in nearly every instance a change vastly for the better—since the days when these petitions were first used in the Common Prayer of the Christian Church. If we at all believe in the reality of prayer, we must believe that the continued intercession of His Church has prevailed with the Lord of life, and that He has answered her prayers—largely through her as His instrument—in ameliorating the lot of mortal man here on the earth. In all the philanthropy of the Christian centuries, we seem to see Him at work answering the prayers of His people by putting into their minds good desires to carry out His will in comforting, helping, protecting, and defending the bodies and souls of men amidst all the adverse circumstances of their life. Many causes of danger, necessity and tribulation, of sickness and suffering, of desolation and oppression, have been either removed or reduced. Sick persons, for example, receive such care and attention

as was hardly dreamed of in earlier times. Even the perils of child-birth have been greatly diminished. By the use of anæsthetics and antiseptics, the development of surgery, the more intelligent practice of medicine, the growth of trained nursing and the multiplication of hospitals, it is not too much to say that the condition of the sick in general has been revolutionized. Young children, too, are in better case. Their wants of body, mind, and soul, are carefully studied; schools of all sorts are provided for them; societies are organized to prevent cruelty towards them, and to keep from them temptation to crime. The rate of infant mortality has been lessened even in our largest cities. During the last summer, we are told that by the charity of a private citizen in New York more than 1,000,000 bottles and more than 1,000,000 glasses of Pasteurized milk were dispensed among the poor. In ten years the death-rate of children under five years of age, in the New York tenement districts, during the months of June, July, and August, was reduced from 126 to 63.6. The condition of prisoners and captives is also, as we have seen, immensely improved. Widows and orphans, too, share in the general

amelioration; life insurance in many cases provides them with an income, the laws protect them against injustice, and charity waits on their necessities. We have not attained the ideal civilization: the golden age lies far ahead. But at least we may thank God that the iron age of the earlier Litanies lies far behind us, and that desolation and oppression of every sort are now far less common and far less severe than in that turbulent and cruel time. A recent author, reminding us that we live in an age in which the altruistic feelings have attained a development previously unexampled in the history of the race, reminds us that "the growth of benevolent institutions is a characteristic of the age—England, the United States, and other countries are overspread with a net-work of institutions founded or supported by the contributions of private individuals. The annual revenue of the private charities of London alone is close on £5,000,000, or equal to the entire revenue of some of the smaller states. Associations and corporations for giving effect to philanthropic purposes are innumerable, and scarcely a week passes that fresh additions are not made to their number." In these private charities, and in the wider field of

reform and relief through public opinion and through law, we discern, beyond all question, the light and leading of the Gospel—the working out, in modern conditions, of the spirit of Him who came not to be ministered unto, but to minister, and to give His life a ransom for many. What is "social service," but the following of Him who said, "I am among you as He that serveth"? Altruism is but a branch of applied Christianity.

Yet, when all is said and done that men can say and do, there ever remains, as we have seen, a sphere of influence in which the desolate and oppressed must feel that it is God alone who can help them, for vain is the help of man. Human institutions and agencies, however humane, can never take the place of God. The sick and the sorrowful, the poor and the needy, are often in a condition in which, when compared with the consolation of religion and the secret succourings of God, our best-intentioned efforts

"Are as moonlight unto sunlight, and as water unto wine."

For all the innumerable cases and classes of the endangered, the oppressed, and the desolate, we have therefore daily reason to intercede with Him who is a very present help in time

of need. And it must be here, as in other portions of the Litany, an unspeakable comfort to us to reflect that our petitions are addressed to One who knows our life from the cradle to the grave, and who, step by step, has lived it—God with us. He who toiled along the roads of Galilee, and stilled the waves of Gennesaret, will not forget those who travel by land or by water; Mary's Son will not forget the mothers of the race; He who went about the villages and country-side healing the crippled and diseased will not forget the company of sick folk; He who took the little ones in His arms, will never cease to bless young children; He who was unjustly arrested and condemned will not forget prisoners and captives; He who restored to life the widow's son, and who commended His own mother to the care of His dearest friend, will never fail to defend and provide for the fatherless children and widows: the desolate and the oppressed are His special care to-day, as they were in the days of His earthly life. "This indeed," it has been said, "is one of the most stupendous results of the Incarnation, although perhaps but seldom faced in thought: that our Lord's sacred heart is, so to speak, really

accessible at once to all who need its inexhaustible compassion: He cares for each not only as God, but as Man, with a special, personal, human tenderness, to which His Godhead gives a marvellous capacity of extension." And so we pray, in full assurance of faith, "We beseech Thee to hear us, good Lord."

XXX.

That it may please Thee to have mercy upon all men; *We beseech Thee to hear us, good Lord.*

No enumeration like that of the preceding Intercessions can be completely exhaustive. As the Deprecations remind us, we pray for those in prosperity as well as for those in adversity. There are dangers to those who stay at home as well as to those who travel: to the strong as well as to the sick. In short, every class of men is exposed to some peculiar trials and temptations, and therefore in need of Christian intercession. This condition, as we have had occasion to note, the Litany seeks to meet by its frequent summaries and generalizations, represented by the repeated use of the word "all," demonstrating its universal interests and its unbounded charity as a form of Common Prayer in the holy Catholic Church. In the last suffrage, we passed to one of these char-

acteristic generalizations in the phrase, "all who are desolate and oppressed." But even this breadth of charity does not seem sufficiently extensive. Lest there should be any omission, any suspicion of selfishness or of limitation, any apparent defect of sympathy with any creed, class, or condition of men, this most Christian intercession is put into our lips: "That it may please Thee to have mercy upon all men."

Like many of the preceding clauses, this suffrage in its present form is of 1544, yet it had been expressed in the Primer of 1535 by the clause, "That unto all people Thou wilt show Thy inestimable mercy," and it has a parallel in the public prayers of the Church in every age. It is in accordance with the Apostolic injunction to make intercessions for all men, and it expresses the mind of God the Father, who would have all men to be saved, and the mind of Jesus Christ, who by the grace of God tasted death for every man. We are again led to think of the untrammeled catholicity of the religion of the Litany, reflecting the wideness of God's mercy,

. . . . "like the wideness of the sea."

It is impossible for us to relieve the wants, or to alleviate the miseries, of all who are in danger or in desolation. With the heartiest of Christian good-will, and with all the resources of civilized society, we are inadequate to the stupendous task of helping, comforting, and defending the poor and needy of the world. So numerous are they, and so manifold are their necessities, that only in the most general terms can we even make mention of them all in our prayers. We are thus forced back to our ultimate dependence upon the power and the love of Him who is able to do exceeding abundantly above all that we can ask or think. And so we beseech "upon all men" the impartial mercy of the Redeemer of the World.

This petition has been well called the great glory of the Litany, and it has been said of it, "The Church here spreads her wings, as it were, to gather under them the whole world of sinners, beseeching the God of all to have mercy upon all." It seems passing strange to us that any should be found to object to so charitable and so Christ-like an Intercession, and yet there have been polemical periods of theology in which even this petition seemed ob-

jectionable to the narrow and bitter views of the advocates of absolute election and reprobation. Of such, Dean Comber writes: "Yea, they make all the general promises and calls to repentance to be not really intended to all whom they are declared unto, and, finally, they take exceptions to a manifest command. Nor can they pray for all men, if they attend the consequents of their position; so that they must forfeit their charity to preserve their opinion, or quit it, and do their duty without any reserve, which we heartily pray they may, and do bless God for those sober and rational principles, which teach us that the salvation of all men is possible; and therefore we can cheerfully pray for it, and desire the Lord to have mercy not only on the bodies, but the souls of all mankind." To supplement this by another quotation, there is perhaps no better commentary on this suffrage than that of our great Anglican theologian, Richard Hooker: "By entreating for mercy," he says, "towards all, we declare that affection wherewith Christian charity thirsteth after the good of the whole world; we discharge that duty which the Apostle himself doth impose on the Church of Christ, as a commendable office, a sacrifice accept-

able in God's sight, a service according to His heart whose desire it is to have all men saved: a work most suitable with His purpose who gave Himself to be the price of redemption for all, a forcible means to procure the conversion of all such as are not yet acquainted with the mysteries of that truth which must save their souls. . . . Our prayers for all men do include both them that shall find mercy, and them also that shall find none. For them that shall, no man will doubt but that our prayers are both accepted and granted. Touching them for whom we crave that mercy which is not to be obtained, let us not think that our Saviour did misinstruct His disciples, willing them to pray for the peace even of such as should be incapable of so great a blessing; or that the prayers of the prophet Jeremy offended God because the answer of God was a resolute denial of favor to them for whom supplication was made. And if any man doubt how God should accept such prayers in case they be opposite to His will, or not grant them if they be according unto that which Himself willeth, our answer is, that such suits God accepteth in that they are conformable to His *general inclination,* which is, that all men

might be saved; yet always He granteth them not, forasmuch as there is in God sometimes a more private *occasional will* which determineth the contrary. So that the other being the rule of our actions, and not this, our requests for things opposite to this will of God are not therefore the less gracious in His sight." In other words, we are, in this Intercession, fulfilling a plain Christian duty, to which we are prompted by every Christian instinct and invited by every Christian principle. How our Lord shall deal with those who finally reject His mercy is not for us to say, nor even to know. That it does please Him to have mercy upon all men, that, indeed, He will mercifully deal even with those who neglect and refuse Him, we steadfastly believe. Even so we believe that the Lord's mercy is the thing that all men need above every other thing, and that in presenting before God this general Intercession—leaving it, with no qualification or limitations of either language or thought, to be interpreted and applied by Him, according to His will and His wisdom, we are striking the highest note in the whole Litany, and are giving utterance to a prayer which should frequently pass the lips of every Christian in the

universal Church. We may be thankful that in these days of a more liberal because a more truly Christian theology, and of a quickened apprehension of human solidarity and obligation, we are the more ready to welcome this prayer, and to use it, as the primitive Church used it, with all our heart. Nor should we forget that this is a petition peculiarly suitable to an era of expansion and of evangelization, another missionary prayer for a missionary Church in a missionary age. "Mercy" is the key-word of the Litany, but mercy is not the possession of those alone who know and use the common worship of the Christian Church. "All men" are Christ's. He came to earth, and lived and died, and rose again, for all men. His tender mercies are over all His works, and it is for us not only to recommend all men to His mercy, but to set ourselves to the task of acquainting all men everywhere with the glad tidings of His full and free salvation: that we may, like St. John the Baptist, "Give knowledge of salvation unto His people by the remission of their sins, through the tender mercy of our God; whereby the day-spring from on high hath visited us, to give light

to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."

"O Sion haste, thy mission high fulfilling,
To tell to all the world that God is Light;
That He who made all nations is not willing
One soul should perish, lost in shades of night:
Publish glad tidings;
Tidings of peace;
Tidings of Jesus,
Redemption and release.

"He comes again—O Sion, ere thou meet Him,
Make known to every heart His saving grace;
Let none whom He hath ransomed fail to greet Him,
Through thy neglect, unfit to see His face.
Publish glad tidings;
Tidings of peace;
Tidings of Jesus,
Redemption and release."

XXXI.

That it may please Thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts;
We beseech Thee to hear us, good Lord.

There is, alas! one drawback to our hearty utterance of the noble Intercession for all men. Strangers, foreigners, the poor, the rich, the heathen, the classes and the masses, the upper crust and the submerged tenth, for all of them we can pray earnestly and willingly enough—except for our enemies. So, to check a thoughtless charity, an empty and a sentimental pious wish that costs us nothing, we are now reminded of a higher and a deeper reach of prayer, an achievement of pure Christianity, the forgiveness of enemies. It would be meaningless, or worse, if we were to ask God to have mercy upon those upon whom we are ourselves unwilling to have mercy, to forgive those whom we are not ready to forgive. There is here,

as in so many portions of the Litany, an echo of the Lord's Prayer, of which this prayer to the Lord is but a variation—"Forgive us our trespasses, as we forgive those who trespass against us." There is an act of obedience to our Lord's words in the Sermon on the Mount: "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." There is also an act of imitation of our Lord's example, when He prayed for those who had brought Him to His death, "Father, forgive them; for they know not what they do." We recall, too, the example of the proto-martyr St. Stephen, referred to in the collect for St. Stephen's Day, a prayer which may well be used in connection with this suffrage: "Grant, O Lord, that in all our sufferings here upon earth for the testimony of Thy truth, we may steadfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the Holy Ghost, may learn to love and bless our persecutors by the example of Thy first Martyr Saint Stephen, who prayed for

his murderers to Thee, O blessed Jesus, who standest at the right hand of God to succour all those who suffer for Thee, our only Mediator and Advocate."

Our thoughts are thus first directed to the sufferings which men have borne for the truth's sake, and we think of the use of similar prayers by the martyrs of the Faith, from St. Stephen to the latest victim of heathen persecution in our own day, in Africa or in China. In the early forms of Christian Intercession, we discover, as we might expect, many such prayers. In the Liturgy of St. Clement, we pray for our enemies, "That the Lord would allay their anger and dispel their wrath against us;" in the Liturgy of St. Chrysostom, "For those who hate and persecute us for Thy Name's sake, that Thou wouldst convert them to what is good, and appease their wrath against us." The Anglo-Saxon Litany has the form, "That Thou wouldst vouchsafe to give to our enemies a spirit of peace and charity;" the Primer of 1535, " . . . . to forgive all warriors, persecutors, and oppressors of Thy people, and convert them to grace." But no form of this Intercession is more beautiful than our own. It is worthy of that

spirit of Christlikeness, which, through all the centuries of Roman persecution, through all the atrocities of Turks and heathen, through all the cruelties of religious wars, down to these days of Christian martyrdom in Uganda and Armenia and China, has exemplified the glorious virtue of forgiveness, and has enabled men and women to die for Christ with a smile upon their faces, interceding for their enemies even with their dying breath. We are thankful to reflect that our English Christianity has not been altogether unworthy of its professions in this regard. When the Rev. John Rogers, the first martyr of Queen Mary's reign, was being led to Smithfield, Woodroffe, one of the sheriffs, asked him if he would recant. Rogers replied, "That which I have preached, I will seal with my blood." "Then," said Woodroffe, "Thou art a heretic." "That shall be known," answered Rogers, "at the day of judgment." "Well," said the other, "I will never pray for thee." "But I will pray for you," was the martyr's reply. Again, when in another crisis of English Church history, Archbishop Laud was upon the scaffold, he prayed in most moving language for his persecutors; declared in his dying

speech, "I forgive all the world, all and every one of those bitter enemies which have persecuted me;" and, as he knelt beside the block, cried, "Lord, I am coming as fast as I can; Lord, receive my soul and have mercy on me; and bless this land with Christian love and charity, for Jesus Christ's sake." And not only do we approach this Intercession through the glorious history of triumphant martyrdom. Even to-day it is possible for Christian men to realize the beatitude which declares, "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." We think of those who would, if they could, persecute us even to the death; who are the enemies of the Cross of Christ, the slanderers of His Church; who love to cast stumbling-blocks in the way of the little ones which believe; who, as opportunity offers, in public and in private, through the newspaper and the novel, on the platform and the stage, ridicule,

traduce, and insult Christianity. For all such old foes with new faces we must learn to pray: and we must pray not only that our Lord would forgive them, but that, in His great mercy, He would turn their hearts. It must be remembered that by praying our Lord to forgive them we imply that they are in need of forgiveness, and by praying Him to turn their hearts, that they are in the wrong. We are, therefore, as we have seen, thinking chiefly in this suffrage of those who persecute us for righteousness' sake, who are our enemies and slanderers because we are Christians. But, of course, the whole wide field of envy, hatred, malice, and all uncharitableness is here again thrown open, and we are not only at liberty to think of our private and personal enemies, but it is made our duty to think of them and to pray for them. We must, however, be sure of our motives and of our feelings before we can expect our Lord to receive this prayer with any degree of acceptability. It is, as we have seen, a mockery for us to ask God to do that which we are unwilling that His grace should enable us to do. We must not presume to intrude into such a petition our own "injured innocence," our distaste of wholesome re-

buke or just criticism, or our partisan and sectarian fancies and feuds. Rather, we should see to it that its constant use, in all sincerity and honesty, help to cultivate within our hearts the spirit which is willing to forgive until seventy times seven, and which is ready to accept our Lord's words of warning: "For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

There is no more signal triumph of Christian ethics than the propagation of this spirit of forgiveness. In the words of the author of *Ecce Homo,* "To the other great changes wrought in men's minds by Christ this is now to be added, the most signal and beneficent, if not the greatest, of all. It is here especially that Christianity coincides with civilization. Revenge is the badge of barbarism; civil society imposes conditions and limitations upon it, demands that not more than an eye shall be exacted for an eye, not more than a tooth for a tooth, then takes revenge out of the hand of the injured party and gives it to authorized public avengers, called kings or judges. A gentler spirit springs up, and the perpetual ban-

dying of insult and wrong, the web of murderous feuds at which the barbarian sits all his life weaving and which he bequeaths to his children, gives place to more tranquil pursuits. Revenge begins to be only one out of many occupations of life, not its main business. In this stage it becomes for the first time conceivable that there may be a certain dignity and beauty in refraining from revenge. So far could ordinary influences advance men. They were carried forward another long stage by a sudden divine impulse followed by a powerful word. Not the Enthusiasm of Humanity alone, nor the great sentences of the Sermon on the Mount alone, but both together, the creative meeting of the Spirit and the Word, brought to life the new virtue of forgiveness. To paraphrase the ancient Hebrew language, the Spirit of Christ brooded upon the face of the waters, and Christ said, Let there be forgiveness and there was forgiveness."

—"Why shouldest thou hate then thy brother?
Hateth he thee? Forgive! For 'tis sweet to stammer one letter
Of the Eternal's language;—on earth it is called forgiveness!

Knowest thou Him, who forgave, with the crown of thorns
on His temples?
Earnestly prayed for His foes, for His murderers? Say,
dost thou know Him?
Ah! thou confessest His name, so follow likewise His
example."

XXXII.

That it may please Thee to give and preserve to our use the kindly fruits of the earth, so that in due time we may enjoy them;

We beseech Thee to hear us, good Lord.

Following the Intercessions come two suffrages, which may be more exactly called Supplications, in the first of which we pray for temporal, and in the second for spiritual blessings. The first, for the kindly fruits of the earth—that is to say, for the fruits of the earth according to their kind—recalls to us the original use of Litanies as connected with public calamities, such as war, famine, tempest, earthquake or pestilence, which prevented the preservation and enjoyment of them. W should therefore expect to find many such prayers in the early Litanies, and in the pre-Litany forms. One of the latter we may note, as a type of many others, from the Liturgy of St. Mark:

"Send down richly good showers on the places that need and desire them; rejoice and renew by their descent the face of the earth, that in their drops it may be made glad, and may spring up. Raise up the waters of the river to their full measure; rejoice and renew by their ascent the face of the earth; water her furrows, multiply her increase. Bless, O Lord, the fruits of the earth. Preserve them continually whole and unhurt; preserve them to us for seed and for harvest." Coming to the days of the early Litanies, we find that processions were made by the whole parish throughout the fields within the parochial bounds, in order that the devotion of the people might be quickened by the sight of the earth and its fruits. Indeed, the processional Rogation soon became the favorite form of supplication when any danger threatened the harvest. To this period belong such petitions as those for "serenity of sky," "good temperature," "seasonable rain," "wholesome and reasonable air." In the Prayer Book used on the Isle of Man, there was added by Bishop Wilson in 1705, "and to restore and continue to us the blessings of the seas," a local addition for which the Manx fishermen were, no doubt, duly grateful.

In addition to this suffrage of the Litany, our present Prayer Book contains many provisions for the recognition of such needs. We find special prayers, "For Rain," "For Fair Weather," "In Time of Dearth and Famine," and, in our American Book, a special reminder of the old Litanies, the beautiful prayers "For Fruitful Seasons—To be used on Rogation Sunday and the Rogation Days." We have also the corresponding Thanksgivings, "For Rain," "For Fair Weather," and "For Plenty;" and, still further, the American Book has the service for Thanksgiving Day, entitled, "A Form of Prayer and Thanksgiving to Almighty God for the fruits of the earth, and all the other blessings of His merciful Providence." We thus see the importance attached by the Church, as witnessed in all her forms of public devotion from the earliest Liturgies to the latest revision of the Book of Common Prayer, to the recognition of Divine Providence in the blessing of the labors of the husbandman, and in all the operations of nature which give and preserve for the use and enjoyment of man the fruits of the earth according to their kind. Taken in connection with the Deprecation from lightning and tempest, from

plague, pestilence, and famine, this Supplication represents the physical needs and wants of mankind, and corresponds with the petition of the Lord's Prayer, "Give us this day our daily bread." We are taught that the giving and preserving of the fruits of the earth is a matter for prayer: that, ultimately and really, they are the gifts of God. In the quaint language of Robert Herrick:

> "Lord, 'tis Thy plenty-dropping hand
> That soils my land,
> And gives me for each bushell sowne
> Twice ten for one."

Or, as a writer of our own day expresses it,

> "Back of the loaf is the snowy flour,
> And back of the flour the mill;
> And back of the mill is the wheat and the shower,
> And the sun, and the Father's will."

Agriculture in our day is a very different thing from agriculture in the days when the Israelites presented in the Temple the first-fruits of the harvest, or when our Lord spoke the Parable of the Sower, or when Rogation processions marched through the fields of western Europe or the parochial boundaries of old England. Yet the laws of growth are the same now, when thousands of acres of wheat are reaped by modern machinery in

the fields of Minnesota or Manitoba, as they were when Joseph gathered the golden grain into the storehouses of the Pharaoh. In the multiplication of second causes, we must not lose sight of the great First Cause. In our better understanding of the laws of nature, and in the marvellous results of the scientific application of that knowledge, we must not forget the Law Giver, who is immanent in His universe, and who upholds all things by the word of His power. God is as directly to be thanked for the grain harvested by a steam reaper and binder, and prepared for use in roller-mills operated by electricity, as He was to be thanked for the first grain gathered by the hands of primitive man and crushed between two stones. Thus, rightly understood, this suffrage brings us back to a Personal God, rebukes both a pantheistic and a materialistic view of the world, and helps us the more heartily to sing our *Benedicite:* "O all ye works of the Lord—Showers and Dew—Fire and Heat—Frost and Cold—Winter and Summer—O all ye green things upon the earth, bless ye the Lord, praise Him, and magnify Him for ever." It has often been remarked that the farmer is apt to be a religious man. His nearness to the wonderful

processes of nature teaches him reverence, faith, and dependence upon God. "The countryman is obliged to a great and constant piety, because he continually needs so many blessings, and his subsistence depends upon God's daily providence; for his labor is all lost unless God preserve it, and bring it through many dangers to a full maturity; yet we must not think the husbandman alone concerned to be pious and devout in this request; for husbandry is the foundation of a kingdom, the mother and the source of all other arts." In modern terms, the consumer and the middle-man as well as the producer, are directly interested in this petition. The small farmer, the great agriculturist, the masters of storage and of distribution, the millers of all sorts, the transporters by land and sea—all the vast armies of men who are occupied with the tilling of the soil, the harvesting, handling, and marketing of the various fruits of the earth—have their special relation to this Supplication. And we, and all the people, who live by the fruits of the earth, and who seek in due time to enjoy them, join heartily in this most human petition. We have, indeed, in our days, special reason for thanksgiving that the fruits of the earth

are now given and preserved to us in an abundance and with a regularity enjoyed by no preceding generation of men. Facilities for production, preservation, and transportation are so enormously increased that what in the olden time were the rarest luxuries are now the commonest necessities of daily life. And these increased facilities not only minister to our enjoyment, but enable us to relieve the stringency of those who are in need, so that, as we have seen in our study of the Deprecations, famines are less frequent and less severe, and the number of those who actually and avoidably suffer from want of "the necessaries of life" grows smaller year by year. We, of all the ages, should be grateful to God, who has answered prayer by helping us to help ourselves through a more intelligent acquaintance with the laws and resources of this wonderful planet on which we live, and by putting into our minds good desires to help the needy and the destitute. Our mastery and manipulation of natural forces should increase, rather than diminish, our sense of dependence upon the Creator, in whom we live and move and have our being. We have not shut Him out of His universe because we have at length

learned some of the lessons which, for ages, He has been patiently trying to teach us. "Talk not," said Agassiz, "of light, of gravitation, of evolution—those are the pens in an unseen Hand. Talk of the Hand—God's Hand—that holds them." Surely it is not fitting for a Christian man to enjoy the fruits of the earth without constant recognition of the Lord who gives and preserves them. We should recognize Him at all times, from the grace before our daily meals to the harvest-home festivals in our Churches. We should ever pray:

"On our fields of grass and grain
Send, O Lord, the kindly rain;
O'er our wide and goodly land
Crown the labors of each hand.
Let Thy kind protection be
O'er our commerce on the sea;
Open, Lord, Thy bounteous hand,
Bless Thy people, bless our land."

XXXIII.

That it may please Thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of Thy Holy Spirit to amend our lives according to Thy holy Word;

We beseech Thee to hear us, good Lord.

As the Supplication for the fruits of the earth represents the need of our bodies, so the final Supplication, for true repentance, represents the need of our souls; and as the one stands for the petition of the Lord's Prayer, "Give us this day our daily bread," so the other may be considered to stand for the petition, "Forgive us our trespasses." A propriety appears in the coincidence that as we commence the Intercessions and Supplications by saying, "We sinners do beseech Thee to hear us, O Lord God," so we now conclude them with a detailed acknowledgment of sinfulness, and an earnest prayer for forgiveness and for grace, enforced by the appeal, "Son of God, we beseech

Thee to hear us." This suffrage is not found in its entirety in any Litany except our own, but its subject-matter is common to many. We find petitions for "the remission of all our sins," for "space for repentance," for "compunction of heart and a fountain of tears," and others of similar import.

The first petition, for "true repentance," is one of the most significant and important in the whole Litany. "True repentance" is indeed a touchstone of the whole Litany, as it is a touchstone of the whole of Lent. Unless our repentance be true, the most solemn and moving forms of confession and supplication are empty and vain. Unless our repentance be true, we are in no proper frame of mind or condition of spirit to intercede with the Lord for other men. But what do we mean by repentance? This is the only time that the word is used in the Litany; but many of the ideas conveyed by it have been considered under other terms, and the word itself is of very frequent use in the Prayer Book. And it is of frequent use in the Prayer Book because it is of frequent use in the Holy Scriptures: "Repent ye," is the call made to all men everywhere by the Gospel of our Lord and Saviour Jesus Christ. In

the Sacrament of Holy Baptism, and in the Sacrament of the Holy Eucharist, repentance is directly associated, as here in the Litany, with the forgiveness of sins. As if to guard us against error at a vital point, the adjective "true" is again and again (more than twenty times), used to qualify the noun "repentance," so that in Prayer Book phraseology the two belong together. God pardons and absolves all those who truly repent: we are exhorted to repent us truly of our sins past: we beseech Him to grant us true repentance, and His Holy Spirit. If the word "true" is not used, we frequently find some equivalent term—"earnest," "sincere," "hearty," or "unfeigned." We pray for the sick, "that the sense of his weakness may add strength to his faith, and seriousness to his repentance." It would seem as if we were in peculiar danger of false repentance; as if we were in danger of not understanding what is this supreme spiritual act on which so much depends. And this is indeed the case, and for the reason that repentance has been so often and so persistently confused with a mere state of the feelings, with sorrow, with penitence, with some transient or superficial emotion. The word in the Greek is

metanoia, by etymology, a change of mind. Eminent scholars have called attention to the devitalization of the word by withdrawing from it the ethical element, and treating it as though it were adequately represented by the Latin *poenitentia* and the English penitence. As used by St. John the Baptist, by the holy Apostles, and, above all, by our Lord Himself, repentance meant a change not only of the feelings, but of the whole nature, a change of the *nous,* the entire intellectual, moral, emotional, and spiritual life of man. True repentance not only prepares for, but actually includes, amendment of life as well as a change of mind and feelings. The confusion of repentance and penitence endangers the ethical supremacy of this vital Gospel word. Let us ever remember that we here pray for true repentance, for the repentance which has to do with conduct and character, which prepares us to ask, in the same petition, that we may amend our lives according to God's holy Word.

Having thus laid the deep and broad foundation of evangelical repentance, we are entitled to pray for the forgiveness of our sins, and these are enumerated in a descending scale, "sins" (actual

transgressions), "negligences," and "ignorances." We should keep ever before us the fact that negligences and ignorances, though mentioned separately from gross and wilful sins, are nevertheless of the category of sin, and are serious enough to demand repeated and humble prayer for Divine forgiveness. Negligence is guilt, and ignorance does not excuse. We must all feel the force of the daily confession that we have left undone those things which we ought to have done. Neglect of God's Word approaches dangerously near that contempt of His Word and Commandment from which, in the Deprecations, we have prayed to be delivered. We are far too negligent in the performance of the duties of our holy religion: far too apt to take things easy, to be spasmodic, unpunctual, careless, indifferent. More often than we know, our carelessness or neglect has threatened the ruin not only of our souls, but of the souls of others. Sins of omission are not faults and failings, to be dismissed as of little account. They are a very serious matter, and they should fill our minds with grave concern. It would do us good to meditate very frequently on the text: "Therefore we ought to give the more earnest heed to the things which

we have heard, lest at any time we should let them slip. For if the word spoken by angels proved steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him; God also bearing them witness, both with signs and wonders, and with manifold miracles and gifts of the Holy Ghost, according to His own will?" The salvation which comes by Jesus Christ is far too glorious and far too important to be exposed to the negligences of men. If we have treated it negligently, the very least we can do is humbly to implore our Lord's forgiveness.

"Ignorances" are included in this petition for forgiveness, because, as must be evident to any thoughtful Christian, they are, like negligences, in the great majority of cases, well within the lines of moral responsibility. The mind needs to be enlightened, and the conscience needs to be educated, and the means for this spiritual and ethical enlightenment and education are freely afforded us. Ignorance is often wilful; men do not want to know the truth: they do not want to have a

clear insight into the realities of the spiritual life: they do not want to face the facts of their accountability to God. Ignorance, again, is often the result of sloth and indifference. We do not take the trouble to ask and seek and knock. Self-examination is irksome: a conscientious study of our relations to God and to our neighbors appears too troublesome. And so we plead ignorance. But it is an ignoble excuse, and utterly unworthy of a sincere and faithful Christian. Rather, let us set ourselves to the task of diligently seeking the truth and the light: let us pray the Lord to forgive us wherein we have seemed to choose darkness rather than light, and ask Him to give us the constant guidance and assistance of His Holy Spirit. And wherein we seem to be surrounded by a mystery of iniquity, to be shut within unknown depths of evil and depravity, let us pray for a clearer knowledge of ourselves and of our sins. Our prayer just here may well be that of the Psalmist: "Who can tell how oft he offendeth? O cleanse Thou me from my secret faults."

Next, having laid the foundation of true repentance, and upon that placed the petition for forgiveness, we may now approach the conclusion

of the whole matter in the prayer for amendment of life: "That it may please Thee to endue us with the grace of Thy Holy Spirit to amend our lives according to Thy holy Word." We do not ask for extraordinary gifts that may make us eminent and brilliant, but for the daily needs of the common Christian life. We wish, indeed, to attain a high standard: but it is the standard of all Christian living, the Spirit-guided and Spirit-filled life, the life according to God's Word. In the longer exhortation, at the Celebration of the Holy Communion, we are admonished: "Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and steadfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries." Amendment of life, which is thus made a condition of a worthy Communion, is here seen to mark the climax of the Supplications of our Litany. The aim of the Litany is ethical. The Litany leads to the Life.

"Lord, as to Thy dear cross we flee,
And plead to be forgiven,
So let Thy life our pattern be,
And form our souls for heaven."

XXXIV.

Son of God, we beseech Thee to hear us.
Son of God, we beseech Thee to hear us.

O Lamb of God, who takest away the sins of the world;
Grant us Thy peace.

O Lamb of God, who takest away the sins of the world;
Have mercy upon us.

O Christ, hear us.
O Christ, hear us.

Lord, have mercy upon us.
Lord, have mercy upon us.

Christ, have mercy upon us.
Christ, have mercy upon us.

Lord, have mercy upon us.
Lord, have mercy upon us.

The Supplications, thus concluded with the prayer for true repentence, forgiveness, and amendment of life, are now enforced by the versicles which immediately follow: the *Fili Dei,* "Son of God, we beseech Thee"—the *Agnus Dei,* "O Lamb of God"—the *"Christe, audi nos,"* "O Christ, hear us"—and the *"Kyrie,"* "Lord, have mercy upon us." These invocations are of very

ancient use, and they again remind us, by the different titles by which they call upon our Lord, that the Litany is principally addressed to the Second Person of the Holy Trinity, whom, in all the Deprecations, Obsecrations, Intercessions, and Supplications, we have approached in the repeated responses: "Good Lord, deliver us," "We beseech Thee to hear us, good Lord." These versicles are in the same order and form as in the Anglo-Saxon Litany of 850, and some of them are to be found in most Litanies, ancient and modern. Sometimes the *Agnus Dei* is twofold, sometimes threefold, sometimes even fourfold. The *Kyrie,* one of the most primitive forms of Christian prayer, containing in itself the germ of the whole Litany, was anciently repeated many times. Karslake tells us that Gregory of Tours, when giving an account of a Litany or Rogation, described those who took part in it as proceeding through the streets of the city in two bands, crying aloud, "Lord, have mercy upon us." Indeed, so important and so usual a feature was this in the early Litanies, that it sometimes almost usurped the name of Litany to itself. An ancient manuscript Ritual of the Roman Church ordered *Kyrie Elei-*

son, Christe Eleison, and *Kyrie Eleison* (Lord, have mercy upon us, Christ, have mercy upon us, Lord, have mercy upon us) to be each repeated one hundred times in a processional Litany. The name "Lesser Litany" is now often applied to these versicles, in recognition of the fact that they are a sort of condensation of this whole form of General Supplication.

In the American Prayer Book (though not in the English Book), the use of the latter part of the Litany, commencing with the *Christe, audi nos,* is, as we have seen, made discretionary, under the Rubric which directs, "The Minister may, at his discretion, omit all that followeth, to the Prayer,'We humbly beseech Thee, O Father,' etc." Bishop White, in a letter to Bishop Brownell, says, "The permitted abbreviation of the Litany was for the shortening of the Service, and the avoiding of repetition." When the Litany is used as a special Service, it is customary to say the whole of it; and though it may often be expedient to take advantage of the permission to shorten, yet certainly the latter portion should frequently be used; for there is no part of the Litany, and scarcely any part of the Book of Common Prayer, more touch-

ing than these devout ejaculations, repeated by Priest and People. Nothing could give more point or more pathos to the preceding petitions, and to the spiritual condition into which they should have led us. These "arrows of prayer" seem to penetrate the heavens. They cap the climax of our devotions, and seem to conduct us, after we have interceded for others and prayed for ourselves, into the immediate presence of Him who is our only Mediator and Intercessor, and who pleads before the Father His ever living Sacrifice in our behalf. As Wheatly says, "And now having presented so many excellent supplications to the throne of grace; if we should conclude them here, and leave them abruptly, it would look as if we were not much concerned whether we received them or not; and therefore the Church has appointed us to pursue them still with vigorous importunities, and redoubled entreaties. And for this reason we now call upon our Saviour, whom we have all this while been praying to, and beseech Him by His Divinity, as He is the Son of God, and consequently abundantly able to help us in all these things, that He would hear us: and then afterwards invocate Him by His humanity, be-

seeching Him by His sufferings for us, when He became the Lamb of God and was sacrificed to take away the sins of the world, that He would grant us an interest in that peace, which He then made with God, and the peace of conscience following thereupon; and that He would have mercy upon us, and take away our sins, so as to deliver us from guilt and punishment: and lastly, we beg of Him, as He is the Lord Christ, our anointed Mediator, to hear us, and favor us with a gracious answer to all these intercessions."

The *Agnus Dei* is referred to in the *Gloria in Excelsis;* in the Proper Preface for Easter Day—"For He is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world;" and in the Commendatory Prayer, in which we ask for the soul of the dying that it may be washed "in the blood of that immaculate Lamb that was slain to take away the sins of the world." Its use in Christian worship is very ancient, and it opens before us the whole history and doctrine of sacrifice from the first offering of Abel to the heavenly vision of St. John, "A Lamb as it had been slain," surrounded by worshipping hosts. Our Lord is represented in the New Testament "as a

Saviour who saves by the sacrifice of Himself, as the Lamb of God, without blemish and without spot, slain from the foundation of the world, yet offered at the end of the ages that He might redeem men by His precious blood." St. Paul says, "For even Christ our passover is sacrificed for us," and again, "As Christ hath loved us, and hath given Himself for us, an offering and a sacrifice to God for a sweet smelling savour." And our Lord is not only the Sacrifice but He is also the Priest.

"Thou within the veil hast entered
Robed in flesh, our great High Priest;
Thou on earth both Priest and Victim
In the Eucharistic feast."

This unity of the Priest and the Sacrifice forms a basis of the wonderful argument in the Epistle to the Hebrews. Dr. Fairbairn, in his *Philosophy of the Christian Religion,* thus presents the connection of the idea: "The unity of the priest and the sacrifice secures to the sacrifice all the worth, the dignity, the grace and the power which belong to the person; and secures to the priest all the virtues, the merit, the redemptive efficacy which inhere in the sacrifice. Hence He is said to have made purification of sins, to

have destroyed him that had the power of death and delivered those who lived in bondage to it. He is the author of eternal salvation, brings in a better hope, remits sin, perfects the sanctified, and wins eternal redemption. The blood which He shed in sacrifice speaks better things than that of Abel, purges the conscience from dead works, and because of it God remembers our sins and iniquities no more." Thus, as we think of His perpetual and universal Sacrifice, and of His eternal, unchangeable and universal Priesthood, our hearts receive a great increment of faith and hope and love, and our prayers lift us, as on angels' wings, toward the heavenly places where He ever liveth to make intercession for us. We are prepared to enter more fully into the meaning of the exhortation: "Seeing then, that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." And so, with

full assurance, we pray, "O Lamb of God, who takest away the sins of the world, grant us Thy peace; O Lamb of God, who takest away the sins of the world, have mercy upon us."

"Paschal Lamb, by God appointed,
All our sins on Thee were laid:
By almighty love anointed,
Thou hast full atonement made.
All Thy people are forgiven
Through the virtue of Thy blood:
Opened is the gate of heaven,
Peace is made 'twixt man and God."

XXXV.

Our Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minister. O Lord, deal not with us according to our sins.

Answer. Neither reward us according to our iniquities.

Let us pray.

O God, merciful Father, who despisest not the sighing of a contrite heart, nor the desire of such as are sorrowful; Mercifully assist our prayers which we make before thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils which the craft and subtilty of the devil or man worketh against us, may, by thy good providence, be brought to nought; that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church; through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for Thy Name's sake.

The Versicle, "O Christ, hear us," is found in many Litanies, and standing in our Litany between the *Agnus* and the *Kyrie,* it enables us to address our Lord by still another of His distinctive titles, "Christ," the Anointed, the Messiah, the Prophet, Priest, and King. This Versicle is immediately followed by the threefold *Kyrie,* and that, in turn, by the Lord's Prayer. Of the use of the Lord's Prayer at this place, Dean Comber says: "Pious antiquity had so mean an opinion of their own composures, and so high an esteem of the Lord's Prayer, that no office was thought complete without it, and therefore it could not be omitted in the Litany: nor could it be better placed than here, to supply whatever defects may be in the preceding parts; and to introduce and sanctify all that follows in this part, which is but a larger paraphrase of the two last petitions of this divine form. We need not add anything concerning the Lord's Prayer in particular here; only let it be observed, that many devout Christians find that they do never recite this blessed form with greater fervency than in this place, when their hearts have been warmed with those most affectionate and moving petitions of the former parts

of the Litany; and we ought to strive to do the like, that we may experience the truth of this observation, and supply the defects of our more careless saying it before; and then it will effectually recommend all the rest of our desires."

This second part of the Litany, though it does not belong to the essence of the Litany proper, is, as we have seen, very beautiful and very helpful. The style is less regular, and many of the petitions are repetitions, in another form, of some of the preceding supplications: yet they are by no means "vain repetitions," and they invite us, by their aptness and cogency, to renewed earnestness and importunity. Most of the petitions are taken directly from the Holy Scriptures, or from some of the ancient formularies of the Church, and not one of them is inappropriate or superfluous. To quote once more from Dean Comber: "The end of all these Supplications in general, is to enforce the foregoing Deprecations and Intercessions by the greatest importunity imaginable, to show how earnestly we desire them, and how much we need them, adding only some new petitions in reference to our preservation: the method of this portion of the office is such as affectionate devotion useth to

inspire men with, being designed to express our ardency rather than comply with the rules of art; and yet everything is very coherent, and proper enough for the place in which it stands." With the Lord's Prayer, the Person of the Holy Trinity to whom directly our supplications are addressed, is changed, and in several of the Prayers and Versicles which follow God the Father is invoked: "Our Father, who art in heaven," "O God, merciful Father," "We humbly beseech Thee, O Father," "Almighty God, Father of all mercies." Yet there is no break in the office, no interruption of our thoughts, and it is a sort of indirect tribute to the congruity of the revelation of the Holy Trinity that the change of address, unless our attention is directly called to it, is seldom, or is scarcely, noticed. At one moment, we are calling upon God the Father; with the next breath we praise Father, Son, and Holy Ghost; and instantly pass, with no shadow of inconsequence or of incongruity, to the petition, "From our enemies defend us, O Christ," or, "O Son of David, have mercy upon us."

The Lord's Prayer is followed by the Versicle, "O Lord, deal not with us according to our

sins," and the Answer, "Neither reward us according to our iniquities." These clauses stand as in Hermann's Litany, and are adapted from the 10th verse of the 103d Psalm. They strikingly remind us of the suffrage, "Remember not, Lord, our offences, nor the offences of our forefathers; neither take Thou vengeance of our sins." "—After our sins—after our iniquities," in the English Book, has given place in the American Book to the more modern form, "according to our sins—according to our iniquities." This Versicle is followed by the bidding, "Let us pray." These words do not indicate that we have not been praying all the while; but they conform to the use of the old Liturgies (frequently we find it, "Let us pray more earnestly"), not simply to remind us of the nature of the act in which we are engaged, but to mark the transition from one sort of prayer to another, as for example (as at this place), from the alternate petitions between Priest and People, termed *preces,* to the long prayers said by the Priest alone, which were termed *orationes.*

The prayer to which we are thus bidden is very tender and touching, and is sometimes known as the "Prayer against Persecution." It is a

slightly altered translation of the Latin Collect from the Sarum Mass to be used "For Tribulation of Heart," and its pathetic and beautiful language appeals strongly to those who are in danger, necessity, and tribulation. Historically, its adoption into the Litany, in 1544, reminds us of the dark and troubled days, when English Churchmen, feeling themselves unusually exposed to troubles and adversities, and to all the evils which the craft and subtilty of the devil or man could work against them, desired, above all things, to be delivered from their enemies, so that, being hurt by no persecutions, they might evermore give thanks unto God in His holy Church. The opening words of this prayer, "O God, merciful Father, who despisest not the sighing of a contrite heart, nor the desire of such as are sorrowful," are among the most exquisite in the whole Litany. How often do they speak to us with sweet comfort and tender reassurance, placing within our lips, when we are in "tribulation of heart," the most appropriate of all sentiments, and inviting us, with their gracious confidence, to call upon Him who has promised of old: "Now for the comfortless troubles' sake of the needy, and because of the

deep sighing of the poor, I will up, saith the Lord, and will help every one from him that swelleth against him, and will set him at rest." The note of praise which is struck in the latter portion of the prayer, ". . . That we Thy servants, being hurt by no persecutions, may evermore give thanks unto Thee in Thy Holy Church," expresses the grateful and joyful spirit of the most primitive Liturgies. Thus the Liturgy of St. Chrysostom concludes supplications of this sort with the words, "That we being always preserved by Thy might, may send up our praises to Thee, the Father, the Son, and the Holy Ghost, now and ever," and the Liturgy of St. James, "That we approaching to Thy altar with a pure conscience and singing the blessed *Trisagion* with the celestial powers, may offer it without offence unto Thee." In all time of our adversity, in all time of our persecution, it is the ardent desire of every true Christian that he may speedily be delivered, in order that he may be free to betake himself to the Lord's House, where, in the presence of all the people, he may offer up thanksgiving to Him who has not despised his desire, and who has brought to nought the devices of the enemy.

"Happy birds that sing and fly
Round Thy altars, O Most High!
Happier souls that find a rest
In a heavenly Father's breast!
Like the wandering dove, that found
No repose on earth around,
They can to their ark repair
And enjoy it ever there.

"Happy souls! their praises flow
Ever in this vale of woe;
Waters in the desert rise,
Manna feeds them from the skies:
On they go from strength to strength
Till they reach Thy throne at length;
At Thy feet adoring fall,
Who hast led them safe through all."

XXXVI.

O God, we have heard with our ears, and our fathers have declared unto us, the noble works that Thou didst in their days, and in the old time before them.

O Lord, arise, help us and deliver us for Thine honour.

Glory be to the Father, and to the Son, and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be, world without end. Amen.

The Collect against Persecution should properly be followed, like any other Collect, by an *Amen,* and it was actually so printed in the Elizabethan versions. In some unaccountable way, it has now been omitted; but so strong is the impulse to say it, that one frequently hears it said, instinctively, almost unconsciously, by members of the congregation. Archbishop Benson, we are told, used always to say it aloud. Though the *Amen* is omitted in the printed form, we must remember that the next clause, the antiphon,

Exsurge Domine, is not a mere appendage to the Collect (taking the place of the *Amen*), but commences a short section which represents the variety of Psalmody to be found in nearly all Litanies. It is taken from the Sarum Litany for Rogation Monday, and is an almost exact rendering of the 26th verse of the 44th Psalm. Instead of "For Thy mercy's sake," the Antiphon has, "For Thy Name's sake" (as in Ps. 79 : 9), and, in its repetition, "For Thine honour." Between the repetitions of the Antiphon, is inserted the Priest's Versicle, which is the first verse of the 44th Psalm, "O God, we have heard with our ears, and our fathers have declared unto us, the noble works that Thou didst in their days, and in the old time before them."

We have just prayed that the devices of the enemy may be made of none effect, and that we may be delivered out of all our troubles, and may be hurt by no persecutions. This fervent petition the Antiphon enforces by its repeated cry, "O Lord, arise, help us, and deliver us." That we may repeat this supplication with the greater faith, we are encouraged by the recollection of God's past mercies and deliverances, the history

of which has been handed down from father to son through all the ages of the Church's life. Of the Psalm from which these words are taken, the 44th, it has been well said: "Here Memory is the handmaid of Faith. On this grand generalization of the meaning of past centuries a prayer is built for their repetition in the prosaic present. The psalmist did not think that God was nearer in some majestic past than now. His unchangeableness had for consequence, as he thought, continuous manifestation of Himself in the same character and relation to His people. To-day is as full of God as any yesterday. Remembrance of the victorious past and confidence in a like victorious future blend in the closing burst of praise and vow for its continuance, which vow takes for granted the future continued manifestation of deliverances as occasions for uninterrupted thanksgivings." Following the trend of the Psalm, the Antiphon is succeeded by the *Gloria,* and we give thanks unto God, in His holy Church, for all His tender mercies and loving-kindnesses, His noble works of signal deliverance, which have been ever of old. We know what a prominent place is taken in the writings of the prophets and

psalmists of Israel by this idea of the traditionary memorialization of God's wonderful acts of succour and relief, so notably manifested in every period of their history. And surely the Christian Church has even more reason than had the Jewish Church to perpetuate the recollection of God's deliverances, and confidently to base upon that recollection a steadfast belief that, come what may, the gates of hell shall not prevail against her. Because of the eloquence of the Christian tradition, as it passes from sire to son, from age to age, because of the miracles of deliverance which are written as plainly in the pages of Christian history as ever they were written in the history of Israel, the Church believes that God will to-day arise and help her, and for His Name's, and for His honour's sake, deliver her out of the hand of her enemies, that she may serve Him without fear, that she may with a thousand tongues sing her *Gloria* of unending praise. It is this well-grounded confidence which entitles her in every crisis and emergency to say with the Christian poet:

"See round Thine Ark the hungry billows curling!
See how Thy foes their banners are unfurling!

Lord, while their darts envenomed they are hurling,
Thou canst preserve us.

"Lord, Thou canst help when earthly armor faileth;
Lord, Thou canst save when deadly sin assaileth;
Lord, o'er Thy Rock nor death nor hell prevaileth;
Grant us Thy peace, Lord!"

Nor, when we desire to acknowledge and to celebrate the noble works of God which our fathers have declared unto us, as

"Age to age His works transmitteth,"

should we forget what notable mercies have been vouchsafed to the Churches which use the English Litany. No branch of Christ's Church can show a history more obviously providential. To illustrate, for the last time, by a reference to Dean Comber, we find that ardent Churchman declaring with strong feeling: "But if we be more affected with nearer instances, this very Church of England affords us great variety; for we have all heard, and our fathers have told us, how wonderfully the papal yoke was broken off at first, and how strangely all their endeavors for reducing the Roman deceits and superstitions have been frustrated ever since; the Marian persecution, the Spanish invasion, nor the papal bulls of excommunication could not effect it; . . . we know

they have divided us at home, and traduced us abroad, ... yet God hath restored us again, and blessed be God, neither Rome nor Geneva did ever yet prevail long together, neither faction nor superstition hath been able to subvert the primitive and holy doctrine and discipline of the Church." And if this loyal divine of the Restoration felt encouraged, by recalling the eminent deliverances which God had granted, to believe that He would never leave nor forsake us, surely, enriched by the history of the more than two centuries which have passed since that day, we have now more abundant reason to express our confidence in His unfailing help and guidance, in His unfailing mercy and love. For in this period the Church has safely passed through many dangers, dangers from within as well as from without, which have seriously threatened her very life. In much of the eighteenth and in the earlier years of the nineteenth century, the Church of England had fallen into a condition of apathy and of neglect which seemed to presage downfall, disintegration and ruin. Signs of apparent decay were seen on every side, and some of her most loving sons feared that her end was at hand. Yet

what a marvellous, what a manifestly divine, revival have we witnessed; how glorious has been her deliverance, and her recovery; how complete the vindication of her mission, the evidence of her vitality as a Branch of the true and indestructible Vine. So with our own American Church. How unlikely it seemed, after the War of the Revolution, that the scattered and disheartened fragments of the Colonial Churches could ever be united, that the Episcopacy could be secured, that a truly Catholic and Apostolic Church could be preserved to carry forward the old Faith in the new land. How often have we seemed in danger of dropping to the level of the warring sects about us. Yet God has ever arisen for our help and deliverance, and the story of the past affords us courage and confidence for the future. We therefore believe that the Lord our God will be with us, as He was with our fathers.

Nor, in considering the wider applications of these truths should we forget their applicability to the individual Christian life. We have a link with the past not only through the offences of our forefathers, but also through God's mercies bestowed upon them in forgiveness and in deliver-

ance. For ourselves and for our children, as well as for the whole body of the Church, we are able to pray:

"O God of Bethel, by whose hand
Thy people still are fed;
Who through this weary pilgrimage
Hast all our fathers led:

"Our vows, our prayers, we now present
Before Thy throne of grace:
God of our fathers, be the God
Of their succeeding race."

Transcribed to end June 7, 1912, 8:50 P.M.

XXXVII.

From our enemies defend us, O Christ.
Graciously look upon our afflictions.

With pity behold the sorrows of our hearts.
Mercifully forgive the sins of Thy people.

Favourably with mercy hear our prayers.
O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.
Graciously hear us, O Christ; graciously hear us, O Lord Christ.

O Lord, let Thy mercy be showed upon us;
As we do put our trust in Thee.

Let us pray.

We humbly beseech thee, O Father, mercifully to look upon our infirmities; and, for the glory of thy Name, turn from us all those evils that we most justly have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory; through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

A General Thanksgiving.

Almighty God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men; [*particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.*] We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful; and that we show forth thy praise, not only with our lips, but in our lives, by giving up our selves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

The use of the *Gloria* reminds us of the duty of praise, especially in view of the memorial of God's noble works; and it may also serve to remind us once again of the Invocation of the holy, blessed, and glorious Trinity. It may prepare us, too, for the change in address, which returns, as in the former portions, to our Lord Jesus Christ. It is as though we were not willing to let Him go except He bless us. We seem to cling to His gracious Person, to the very garment of His Humanity, beseeching Him as the Christ, as our Lord, and as the Son of David, to defend us,

graciously to look upon our afflictions, with pity to behold the sorrows of our hearts, and favourably with mercy to hear our prayers. These beautiful Versicles are taken from the Sarum Litany appointed to be used in time of war, though their use may be traced back, through many English Litanies, at least to the eighth century, when they are to be found at the close of a Litany for the consecration of churches in a Pontifical of Egbert, Archbishop of York, A. D. 732. The title "Son of David" is remarkable in this place, and may have been substitued by error for the words of the original petition *"Fili Dei Vivi,"* ("Son of the Living God"); however the title is a Scriptural one, and as such it was of frequent use in the language of mediæval devotion. It recalls to us the incidents of our Lord's life on earth: how blind Bartimæus sat by the wayside begging, and how, when he heard that Jesus of Nazareth was passing by, he cried, "Thou Son of David, have mercy on me"; and again, how two blind men besought Him with the same appeal, "Lord, have mercy on us, Thou Son of David." So, when we feel ourselves in danger of blindness of heart, or in dark hours of sorrow, affliction, and persecution, we may turn to Him, like those men of Jericho,

who would not be restrained, crying, "O Son of David, have mercy upon us." He is both Son of David and Son of the Living God. He will not forget the sorrows of our hearts, and He is able and willing to defend us from our enemies, and both now and ever to hear and to grant our petitions.

The last couplet, "O Lord, let Thy mercy be showed upon us," with the answer, "As we do put our trust in Thee," was added here, with the other Versicles, in 1544. It was one of the couplets among the short petitions of Morning and Evening Prayer, and is taken from the 21st verse of the 33d Psalm: "Let Thy merciful kindness, O Lord, be upon us, like as we do put our trust in Thee." It recalls to us the use of the same passage in the concluding part of the *Te Deum,* and it here forms a most happy termination to the responses, and a proper preparation for the ensuing Prayer—to which, with the usual formula, we are now bidden: "We humbly beseech Thee, O Father." After the Versicles, the old English Litanies usually ended with seven Collects, among which were the present *Prayer for the Clergy and People,* and the present *Collect for Peace* at Evening Prayer. When the Litany was revised by

Archbishop Cranmer, in 1544, he placed here six Collects, and in 1549 the first and fifth of these, with some addition from another Collect in the Sarum Breviary, were combined to form our present Prayer. What a blessing it is, when we ask the Father, in this touching Prayer, "Mercifully to look upon our infirmities," once more to reflect that we are offering our petitions to Him for the sake and in the name of the Son—Son of man as well as Son of God—who is touched with the feeling of our infirmities, who is our Daysman and our High Priest, our Brother, and our Friend; that we may approach Him, now and always, "through our only Mediator and Advocate, Jesus Christ our Lord."

The last petition in this Collect, that we may "evermore serve Thee in holiness and pureness of living, to Thy honour and glory," again suggests to us the intimate connection between the Litany and the Life. The religion of the Litany is the religion which makes for holiness and purity of life. It has nothing in common with those whose lives, as Browning said:

> . . . . "Spit at their creed
> Who maintain Him in word, but defy Him in deed."

The God of the Litany is a God whose honor and glory are promoted in no other way so well as by the pure and holy lives of His soldiers, His servants, and His saints. As we closed the Supplications by beseeching our Lord to hear us when we prayed directly to Him for the grace of His Holy Spirit that we might amend our lives according to His holy Word, so now we close these supplementary prayers to God the Father, by beseeching Him to grant that we may evermore serve Him in holiness and pureness of living, to His honor and glory.

The General Thanksgiving, which now follows the Collect in the American Litany, is not found in the Litany of the English Prayer Book, where it stands first among the "Prayers and Thanksgivings upon several occasions to be used before the two final Prayers of the Litany, or of Morning and Evening Prayer." It is not, of course, a part of the Litany proper, and yet there is considerable appropriateness in assigning it this position. Composed by Reynolds, Bishop of Norwich, for the Prayer Book of 1661, it here affords us an opportunity to express our gratitude to God for all His goodness and loving kindness

to us and to all men, and to beseech Him to give us a spirit of true thankfulness to show forth His praise not only with our lips, but in our lives. Like the two Collects, it is addressed to God the Father, like them, it particularly emphasizes, in accordance with the leading idea of the Litany, His property of mercy, "Almighty God, Father of all mercies"—and like them it is offered "through Jesus Christ our Lord." The note of praise and thanksgiving first sounded in the Prayer against Persecution—"that we Thy servants, being hurt by no persecutions, may evermore give thanks unto Thee in Thy holy Church," and continued in the doxology to the Father, the Son, and the Holy Ghost, is here sounded again, and becomes more emphatic. It is in keeping with the spirit of the Litany that our gratitude should be especially expressed for spiritual blessings and mercies. We are thankful for our creation, preservation, and all the blessings of this life; but above all we are thankful for God's inestimable love in the redemption of the world by our Lord Jesus Christ, for the means of grace, and for the hope of glory. These are the blessings which have formed the burden of our supplications, and it is fitting that we should express our

gratitude for them. Nor is it probable that the Litany is ever said without there being a special reason for some members of the congregation gladly to avail themselves of the provisional clause acknowledging God's goodness and loving-kindness, "particularly to those who desire now to offer up their praises and thanksgivings for Thy late mercies vouchsafed unto them." In two other particulars, at least, is the General Thanksgiving in harmony with the Litany. First, since it is a General Thanksgiving, and therefore suitable for a form of General Supplication (it has the "all" of the Litany many times repeated, "all" Thy goodness to us and to "all" men, etc.), and secondly, since, like the Litany, it maintains its connection with the Life in keeping the ethical intention of religion prominently before us: "That we show forth Thy praise not only with our lips, but in our lives, by giving up ourselves to Thy service, and by walking before Thee in holiness and righteousness all our days." The Christian's praises, like the Christian's prayers, are begun, continued, and ended within the circle of a holy life. It is easy to praise God with the service of the lips; the men of the Litany desire to praise Him with the service of the Life.

XXXVIII.

A Prayer of St. Chrysostom.

Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy Name thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. xiii. 14.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

After the General Thanksgiving comes the prayer known as "The Prayer of St. Chrysostom." This was the last of the six Collects placed at the end of the Litany by Cranmer in 1544, and it occupies a similar position in our Morning and Evening Prayer. As everyone feels, it is one of the most beautiful Collects in the Book of Common Prayer. It is found in the Liturgy of St. Chrysostom and in the Liturgy of St. Basil as

the prayer of the third Antiphon, and is thus used in the Eastern Churches. There is no reason to doubt its composition by the famous Greek father whose name it bears—St. John the Golden-mouthed, the last of the great Christian sophists, renowned as preacher and prelate at Antioch, Patriarch of Constantinople, often persecuted by his enemies, and at last dying in exile. The following description of him makes us glad that his name is perpetuated in our Litany: "His eloquence was of the highly ornate Asiatic type, but also very incisive and practical. In rebuke, he was terrible, calling things by their right names. He had great reverence for the Scriptures, lived abstemiously, defied danger, promoted missions, and died exclaiming, 'Glory be to God for all things! *Amen.*'" The Prayer was taken by our Reformers directly from the Eastern Offices, and it had never before appeared in any Western Ritual. There could not be a more apt conclusion of all our prayers. The Litany is, above all things, a form of Public Worship in which, with one accord, we make our common supplications to Almighty God: it recognizes, by every tender and intimate appeal, the accessibility of Him who said, "Where

two or three are gathered together in My Name, there am I in the midst of them"; all of its requests, desires and petitions are of such a nature that they are dependent upon God's grace for their fulfilment, and upon His will for their expediency; while their whole matter may be expressed in the one central object of all prayer and of all life—which is to know God here and to enjoy Him hereafter. And thus, through this beautiful prayer of the ancient Church, we are prepared to receive the gracious culmination of our devotions in the final blessing for which we pray, in language founded upon the words of Holy Scripture, the Christian Benediction of grace, love, and fellowship, from the Triune God. As the Litany commences with the Invocation of the Holy Trinity, beseeching mercy upon us miserable sinners from God the Father, God the Son, and God the Holy Ghost, the holy, blessed, and glorious Trinity, three Persons and one God, so is it here concluded with the Triune Benediction, in which we beseech that the grace of our Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Ghost, may be with us all evermore. "What can the pious soul ask or desire which is

not comprehended in this blessing? Here is the grace of the Son to pardon our sin, the love of the Father to supply our wants, the fellowship of the blessed Spirit to strengthen our weakness. The first to redeem us, the second to preserve us, the third to sanctify us; and all these not only at this present, but to be confirmed to us, and remain with us, even when we are gone from the holy place, in life and death, and for ever."

"Blessed, glorious Trinity!
Holy, everlasting Three!
Hear, oh, hear my earnest prayer,
And my soul for heaven prepare!
Lord, unnumbered sins are mine,
But eternal love is Thine."

And now, as we close the study of our glorious English Litany, let us try to gain a general survey of the road which, from step to step of history and of meditation, we have pursued. There is no better summary than that of Bishop Forbes:

"In this wail of a world's transgression," he says, "and a world's necessities, wafted up to the throne of God, we see how no motive of being heard is neglected, no desire concealed, no claim (if any claim poor sinners can have) left unstated. First, the adorable Trinity is invoked,

personally and essentially; then, turning to Jesus, we implore Him not to remember our own sins, nor the huge accumulated mass of the sins of our forefathers. After this, we specify the peculiar evils from which we desire to be freed, and appeal by the virtue and power of His meritorious actions on our behalf. When this is done, we commence our petitions for the Church, and for its chief members; for those who, by reason of sorrow or suffering, spiritual or temporal necessities, require our intercession—for all in authority, for the spiritualty and realm, for our enemies, for all men, for the supply of their bodily wants, and for the grace of a true contrition. Then the prayer becomes more earnest and intense. Christ is appealed to, not only as the 'good Lord,' but as the Lamb of God, that taketh away the sins of the world; as the great Victim, as the Propitiation, as the eternal Sacrifice, as the Eucharistic Christ, in whom and by whom alone we can be accepted. His peace, His mercy, are what we implore with instance; first, His peace, for there can be no pardon without peace; and then His mercy, not for any merits of our own, but for His dear sake. Then follows the 'Kyrie Eleison,' and the worship

is now again directed to the eternal Father; first, in the Lord's Prayer, then in a deprecation of our being treated for our deserts, and in a humble orison that we may be delivered from such consequences of our past sins, as persecutions, or the evils caused by the craft and subtilty of the devil may occasion us. And now, after alluding to His mercies 'in the old time,' for the first time in the Litany we venture upon praise. The 'Gloria' is said, but on the bended knees, in the attitude of humiliation and prayer; as if the sense of sin, while it did not check the utterance, infused an element of abasement into the very act of praise. Then more Suffrages to Christ, almost agonized in their expression, concluding with a prayer to the Father, which must have gone to the heart of all Christians at some time in their spiritual career, that the evils we have righteously deserved may be turned from us, and that in all our troubles we may put our whole confidence in God's mercy. The intensity of the Litany concludes with this. The sweet prayer of St. Chrysostom calms and assures the tremblers, and the apostolic benediction speaks of love, and grace, and

fellowship of the poor sinner with the very and most high God."

In conclusion, let us remember that the Litany is not a dry and dead form, a perfunctory office to be said by rote. In every suffrage, and in every syllable of every suffrage, it is alive: a Litany of Life, a cry from living man to living God. The late Bishop Wilmer of Alabama relates that during a time of religious awakening in Virginia, when the Litany was being said in one of our parish churches, at the Invocation "O God the Holy Ghost, have mercy upon us miserable sinners," the minister stopped, and sobbed audibly, and the whole congregation, irresistibly moved, sobbed with him. May God grant that His Holy Spirit may frequently cause our hearts to burn within us, and our voices to thrill with emotion as we pour forth to the Throne of His Grace these ardent and earnest petitions.

"*We sinners,*" said Phillips Brooks, "what right—and yet what a right we have to pray."

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